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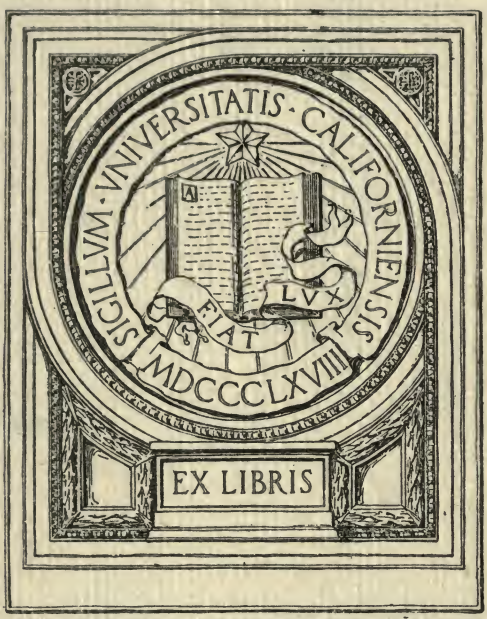

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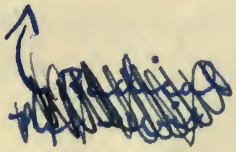
The Foundations of an Intelligent System of Marriage

BY

MORRISON I. SWIFT



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MARRIAGE AND RACE DEATH.

CHAPTER I.

INTRODUCTION.

We are learning that we may hope for unlimited improvement in everything, that Change is the law and that the most abiding things will yield to it. We can tie to nothing, and this is our difference from the old habit of mind which felt the need of a fixed rock; we of the modern world must deliver our minds from attachment to persistent forms.

But science itself is slow and reactionary, being still dominated by old and false notions of nature. Scientific men are not trained to love advancement passionately, they are trained to indifference, they are schooled to the idea that Nature is Inevitableness, that man must bear prodigious evils and can only chip off a little of his cursing load from age to age.

This view is false. Man can drop the greater part of his huge burden by one act. He need not wait millenniums or generations for Evolution to change his state or his nature, but can alter both by choice with the suddenness of cataclysm yet with the peacefulness of growth. The scientific conceit that has done more harm than all others combined is the doctrine that Evolution is Slowness. This is an invaluable theory to those who want no evolution; it is invaluable to the

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selfish and lazy; it is priceless for the iniquitous who solemnly see in it nature's sweet plan for them to trample on others. But the doctrine is flatly false. Society may put itself through a sudden and vast transformation with the greatest ease, leaping over vast chasms of misery which accompany slow evolution, without touching them. This should be the object of men. It permits and compels the rejection of most of our theories of life, which is good since they are mostly excuses for inaction. All theories founded on the doctrine that evolution must be slow are unworthy.

What is the secret of this great power which mankind has never used? It is the same that enables an imaginary paralytic to walk and be well. This kind of a patient has the full physical ability to move but does not know it, and the secret of cure is to teach him that fact. There is a most simple shifting of ideas like stage scenery in his brain. So mankind is paralyzed by a false estimate of its strength and needs a shifting of thoughts to *realize* its might. No new power is added but a terrific latent force is set free. The dogma that evolution is slow is a disease of the imagination, causing race paralysis.

Believing religiously in his impotence man attempts little and leaves unused some of the most potent agencies for his uplifting. The sentiment of sacredness is also his great enemy. As man has it, only the old is sacred; in truth most of the old is evil and only what is found to be good at this moment, all apart from its connection with the past, is sacred. A man's principle should be *I relinquish the past.* This means that we reject all that the past has built up, all that frowning and mali-

cious fabric of institution which reduces us to nothing. When we despise all this fossil architecture of human society, builded upon mendacious theories, we begin to comprehend our own mammoth strength.

We have the problem of building up in ourselves a new consciousness. How can we do it if we continue to carry the load of the old consciousness? The old consciousness proves itself by its works: it is impotent—why then carry the load of it? We beat our brains to answer and can only say, Because it is *sacred.* Is that which makes us impotent sacred? But it is connected with God. Is anything connected with God holy if it makes us impotent? It is religion. Is religion good if it makes us impotent? Our old consciousness is a *part* of God. Is it good if it makes us impotent? It is God himself. Is it good if it makes us impotent? Is it good to have a God if he makes us impotent?

A consciousness that is not impotent must throw over the load of the old consciousness. The old edifice of mind was built on the theory of man's sin and helplessness, the new one will rise about the certainty of his power. Whatever we retain from the past will impede the formation of the new consciousness structure. Who would attempt to build a new house on the ground where an old one had fallen without removing the rubbish? I affirm that the old house of consciousness has fallen, because of its works. Look about at the degradation of human beings, of human society: these are the works of the old consciousness. So this fallen consciousness with its impotence-making elements must go.

Marriage as it prevails in civilization is one of these elements, and the vital query is what a consciousness

freed of its imaginary paralysis will develop in its place. This can not be answered or even guessed at by abstracting marriage from the social welter which the old mind has brewed, marriage is a substantial ingredient of this welter. We must forecast intelligent marriage or union of the sexes by considering what an intelligent society will be, and for that we need to inquire step by step in what our present society is unintelligent. Marriage as we use it is one of the threads of the rope with which civilized society hangs itself. Yet there is a rational alliance of the sexes: what is it? Tell me what the aim of a rational human society would be and the answer will be contained in it. In this book I seek the foundations of a rational conception of the purpose of human life.

All through it runs a confidence in man's unlimited power. The worse I show man's present mind and condition to be, the more I believe in his power of perfection. This sense of the power of perfection is the greatest thought we can have. It leaves love in the shade. Love without perfection has a poison. I am therefore an optimist even as I thread my way through the slums and hells of civilization. For the sane revolutionist goes to these places as the doctor does into the furnaces of plague, to clean them out. And I am a revolutionist with all my soul. I know no way to puncture the smuggery of the civilized but with revolution; I know no way to get new bottles but by breaking the old ones. And I consider every institution that we have an old bottle. Yes, every one.

Believing in the power of perfection, I exalt the power of the individual tremendously. Yet all human influ-

ences conspire to teach him impotence and bind him with fiction cobweb chains. Fates, destinies, religions, moralities, theories, are the booted slave-drivers that rawhide man if he ever attempts to think himself a man. Yet he is one down underneath and when he learns it his spiritual bullies will run. He is trod on to death by material bullies because the bullies of imagination cow him.

Believing in individual man's transcendent strength, I disbelieve the theory that society must work out in any certain way, guided by evolutionary forces. We have, for example, capitalism, and some believe that we *must* inevitably proceed to the higher form, socialism. I do not acknowledge the must. Society *may* evolve into a higher form, and it *may not.* It depends on what intelligent individuals *voluntarily* do. Not even capitalism with its debauchery of mankind was necessary: it came through the laziness of the intelligent, who permitted and therefore caused it. Certitude that some divine, natural, or historical cosmic impulse, or what you will, is irresistibly forging society into a higher form is the fool's paradise of the simple-minded Christian Scientist. The theories of life and human power held by men go very far to determine how evolution will proceed.

And at all times, I maintain, there have been theories of life extant very much in advance of men's acts. They were theories that might have been acted on then and would have changed the course and destiny of the world. They were rejected from no psychic compulsion, but from a species of moral laziness *over which their holders had control.* Man, therefore, had the full power at all

times to be different. He could have initiated at all times better than he did, despite the composition of body, brain, soul, nature, necessity, or fate, which or in which he was. Especially, there were ever a certain number of *higher individuals* competent to initiate much better than they did, and on them the greater blame rests. *They compromised.* They compounded with their higher natures and established the principle of compromise. This was brain emasculation, deliberate self-degradation. It was the pitiful act of discharging able soldiers from the world's battle and taking cripples in their place. Each man who compromised trampled elements of his ability out. This folly became the venerated human method: the higher made a business of carving off their best intelligence and throwing it away in compliance with the lowness of the lower.

In this is the cause of the amazingly poor human progress. If, then, the race is to do better in future it will be through each unit holding himself up to his highest ideas without shadow of concession. He will be deaf to the idle talk of inherent forces working for good, whether it comes from scientist, Christian or revolutionist: the inherent forces are solely in himself and other selfs, and what happens will tally line on line with their *intelligence and efforts.*

The maxim of the compromiser is "Men are not ready for all the truth I have: to do them good I must give them small adulterated doses or they will reject all." On the contrary, mankind is waiting and thirsting for all the truth all men have. The maxim is the morphine habit of the intelligent. It is easier and safer to hide your light, and if all hiders agree to call skulking wise

and cowardice brave, none will dare despise a fellow shirk.

The compromise habit has wrought the triumph of effeminacy and produced several sciences of lies. Social Science, Political Economy, Sociology, and Morals, are four of these sciences. They are the works of men and sons of men who have compromised so long that they are mentally incapable of knowing or telling social truth. Their habits of compromise-lying they have named with the grand name Science, as when the coward christens his cowardice Bravery to make himself dignified. True science is indeed a great thing, but how is it possible for these weavers of untruths to attach themselves to it like barnacles and disgrace it?

The explanation is this. In physical science emotion directly or indirectly plays but little part. If science can prove that the human egg can be fertilized chemically there is the end of it, and perhaps the end of man: there is no use of anger, for fact is fact. But in social science anger is of great use. If 4,000 men possess themselves of a country of eighty or ninety million people and conduct it like a cotton plantation, the writer of a true social science will have to say that these men are thieves and slave-holders. His saying so is bare truth, chaste of emotion, and calm as chemistry. It is science. But because it is truth it is mortally insulting to the 4,000 owners of workers and scientists. By anger they can repress these truth tellers. They own all the bread-chairs in the United States and they can turn all real scientists and truth tellers into tramps. They do it.

They do it very deftly. They say of the truth teller, "He is not *scientific,* he is immoderate, he exaggerates, he

is violent, he is bitter, he is *emotional.*" Now why is truth, which is so harmless in physical science, so terrible in social science that it is declared *un*-scientific, and its speakers stigmatized as emotional? It is because the truth about society when spoken causes such an inflammation of hate in the 4,000 owners of society that it spreads over the whole body, and the lighters of such a fire may very well be called emotional because they start so fierce an emotion. But this is to confuse cause and effect. The tellers of the fact may even be as calm as ice while the rest rave.

Compromisers prefer slavery to social emotion, but the sole means of progress is speaking truth. The truth about modern society cannot be told in the effeminate language of compromisers. A robber is a robber, a murderer a murderer, a consumer of the weak is a human fiend—it is scientific to call them so and unscientific not to. But compromisers draw the line at calling men robbers, murderers, or fiends, *if they are rich.* Scientifically speaking with them a poor thief is a thief, a rich thief is a "victim of his environment," a "financier," a thing "any of us would like to be if he could"—*therefore not a thief.*

In the following pages words are used that describe facts. If rattlesnakes are loose in the room it is a dangerous error to call them kittens to avoid exciting people. Is it impossible that a box of rattlesnakes are loose in American society? There are many who think it disgusting to study diseases closely, as unrelenting objective science requires. I once saw a professional esthete pause at the door of a biological laboratory and sink against the casement with the utterance, How disgust-

ing! and he refused to enter. But when an epidemic of yellow fever invades a country the entire body of ignorant and esthetic hurry to place themselves under the protection of those whose disgusting tastes led them to patiently analyze the disease to its cause for the purpose of saving lives.

One who studies social diseases in the true spirit of research to-day is like the physician in the centuries when it was a sacrilege to probe below the skin of the human body for its anatomy. In those days of ignorance filth could accumulate in Europe until a plague could sweep off half the population. The highest need of modern society as leading to its purification is a true anatomy of itself. That I seek to give in this volume. Upon the basis of this study methods for building a better race on higher foundations can be defined.

CHAPTER II.

INFLEXIBLE MARRIAGE.

One of the most revered institutions of civilized life in theory is the family. A man wedded to one woman for life and death with children about them is thought to be an ideal with no flaws in it but man's sinfulness. Though this rigid marriage system causes many to suffer, if the system is *right* why should mere suffering divert us from it? Some would permit no divorce; some would go even higher, considering it most godly and godlike not to marry; and some, while not averse to divorce, would not suffer the divorced to remarry others. Total marriage abstainers have dwindled with time, though the stamp of their austerity is legible on the apostles of marriage immutability.

In the most clarified circles a divorced woman even when blameless forever after carries a certain taint, the majesty of marriage requiring a sacrifice of the innocent to warn the wicked from letting the world know their wickedness. So shameful is divorce that it is thought sweeter to ruin the lives of sundry stainless women than to tarnish the idea of a superb institution. If we venture to ask the rigorist if the divorced may not find in remarriage the happiness missed in their first mistake, they tell us that marriage errors are final and

fatal, that the victims had their chance, and that human happiness is not a very important matter, anyway. Institutions are the great thing; men and women are established to perpetuate them.

To sustain these lofty ideals an unmarried Catholic lady in New York has founded an Ostracism Society with the approval of the pope, which provides that "the Catholic divorcee who remarries excommunicates herself, and must be socially ostracised." In Omaha a number of "rich" Catholics attended the fashionable society wedding of two non-Catholics, one of whom had been divorced, and the Catholic bishop promptly excommunicated his disobedient parishioners, having previously warned them. Such is the feeling and policy of the marriage extremists.

We have not yet outgrown abstract, universal and immutable laws. We care for empty formal law and reck little its wide consequences. And this impulse to universalize and sanctify every elderly custom places the halo of unchangeableness upon marriage and hides the fallacy at its core. Formerly believers in holy matrimony stood together on the same ground in the Catholic church; now there are several churches each with its own opinion, and a large group outside of all churches with its opinion on this theme. Now if the marriage moral law is so lucid and stubbornly permanent, how can they differ so exceedingly about it? Men have changed their minds in the course of centuries and this change annuls the absoluteness of the marriage law as a whole. If they were not originally right it is impudent to say they are right in their absoluteness now.

Moral Law itself through this fact loses its terrible and domineering dignity, being stripped of the colossal shafts universality, unalterability and necessity. It is a boon to mankind to take this awfulness out of the moral law. Having been a gigantean monster which man could neither tame nor harness, trampling over the race for dread centuries, it becomes fairly loving and domestic, capable of change, development and service. *Intelligence* is the true eternal law. It searches ever for better ways and is ever changing; it is not absolute and old but is spontaneous and new. The variable reason of individuals is its centre, morality and the moral law are bulletins from it. They are blackboards on which its pronunciamentos are written in chalk, to be rubbed out later as intelligence expands.

Religion, as almost universal manager in the past, managed marriage. Human progress has almost consisted of withdrawing one thing after another from religion's tentacles. Unluckily, progress turned what it wrested from Religion over to the State, which is not under guidance of Intelligence, but of private greed, and the state has managed things much as religion did. Marriage was religiously juggled with on the principle of an Absoluteness called *divine law,* whose essence was *inflexibility,* and this shrine religion garlanded as beauty and perfection. It was neither, and no divine law existed in the premises, but the State took religion's cue and adopted its deity, which is in everything, All the Inflexibility the people will bear. The state reposes on Law, which is blunt indiscriminate inflexibility. Religion naturally crowds the state hard to make it absolute as to marriage, but the state is cheerfully abso-

lute. But here instantly we run against the frightful flaw that modern religion is a thing of split tatters and shreds, every particular tatter-sect of it calling its absolute the universal one, denouncing every other atomic sect-absolute as a fraud—so that the whole theory of absolutes and universals breaks, and *no absolute has a leg to stand on.* And the State fails in its claims as fantastically, being shredded into a multitude of dissonant sects on all subjects, and being not governed by Intelligence. On marriage it is a convocation of warring absolutes, showing like religion that none is sound.

This battle of assertions clears the mist, displaying *authority* as impotent because of its many-headedness, each head as pontifically supreme as the rest. So, tossing authority to the waves, marriage is to be studied like anything else, freely, with an open spirit, without reverence for what people ever did or said.

We first wonder if it was a needed discipline for man to pass through this long, rigid and dismal session under universal inviolable law regarding the sexes, and doubt it. Did it subordinate passion and help the higher brain centres to grow in competition with the passional brain tracts? Was rigor effective? This we shall study. Rigor generally pits itself against two things—abuses, *and intelligence;* whence its failures and catastrophes. Ecclesiastical marriage rigor claims to have taught human sanctity and to have raised the estimate of personality until people are somewhat sensible of its value: but there is no debate against the fact that *within* ecclesiastical marriage, license has always been free. One obedient to the *public* proprieties of marriage may give his passions the maddest rampage at home without re-

ligious sin. Extensive debauch has often been turned into intensive debauch, with neither warning nor censure from church, state, school or medical craft. In fact, provided men mate ecclesiastically, it has seemed that later and physically deadly acts mattered neither to humanity nor divinity. They only mattered to Nature, who as usual coolly slaughtered individuals for their sacred ignorance of her. This nearly universal conjugal debauchery has not tended to fertilize the higher brain spheres of personality, and we must locate the blame honestly—on the marriage system. The husk of outer form, sordid superficial ceremony, stickling sameness, pestilent absoluteness, interest the marriage system, not the inner vital essence of sex union.

And society is brazenly and shamelessly inconsistent with its marriage rigor. A living ex-president had a wife and children in all but the wedding recitation. He deserted them, married by ceremonial rote, and settled down into one of the respectable institution-preservers of the nation, while his ex-family institution was wandering about, no one knew or cared where. Worse charges were made against him. Public theory would have required him to marry the woman he had "wronged" and make her and his children "honest." If he did not he was forever a marriage-institution breaker, no matter how many women he married honestly afterward. Saying nothing as to the right or wrong of his taking another woman to wife, it went dead against public theory and decency, and the public in accepting Cleveland demolished and discarded its marriage doctrine. The public uncovered the fact that it is an arrant marriage hypocrite.

What are the chances of growth in personality under the tutelage of this stiff ecclesiastico-civil marriage scheme, which evades the essence of sex unions and turns hypocrite when convenient? They are to be gauged by its effect on lives, and that will be our investigation.

CHAPTER III.

SOCIAL STRUCTURE AND SACRED FAMILY.

When we judge civilized marriage by this standard, its record its not immaculate. The life union of a pair is defended as creating a permanent family, providing best for children, and securing a higher affection than other relations would. Yet none of these things is well done. In some respects the civilized child is turned loose into life more helpless than any other living creature. As to sound and full knowledge of his body he is equipped rather as a bodiless spirit than as a thing of flesh, brain and sex. He is premeditatedly saturated with ideas so false that they kill all men prematurely. None live their rightful time and none can. The family is therefore a fiasco, it does not provide the children with common sense, it trains them in lies which lead to involuntary suicide, to suicide of a sub-bestial ignorance.

Family is the latest form of sex union, not the last or best. There is a superstition that all other forms are savage because the savages have tried them all. They are not for this reason low, but if the results were unhappy it may have been because the people using the methods were undeveloped, and identical customs if prevailing in truly high races might bear brilliant fruit.

The effect of institutions often depends strictly upon the quality of their practitioners, low people extracting only vicious and high people elevated results. Hence it may not be said that we cannot vary from our marriage system without relapsing into some archaic therefore depraved relation, for an actually noble race (of which there is yet none) might adopt promiscuity or any savage system and lift themselves still higher by it, making it a new system internally, though externally the image of the savage institution. By this truth certain vociferous arguments for Christian marriage as highest are disposed of.

It can be granted that the permanent union of a pair is the ideal relation for many, but not that it is so for all; the happiness and growth of another great throng are ruptured and arrested by this one-sided marriage creed. Nor can we admit that the family is in any sense a right basis for society to rest on. It is one of the strongest existing fortresses of selfishness, cutting a most ridiculous figure as a noble and generous foundation-stone. Families are totally selfish without shame; fathers unleash their greed rending everybody in the neighborhood and throw up the excuse that they do it for wife and children. Haven't those they bite wives and children? But mine have to be supported or bediamonded. Do not the wives of other men have to eat? The family shark takes on that exquisite air of abnegation as he explains that he snaps off competitors' legs out of a holy and godlike love for his own little ones; that is exactly why a father wolf takes human young for his little ones to crunch—the hallowed family instinct prompts him and ought to save him from being

shot. Yet in general the human father's instinct is about a thousand grades meaner than the wolf's, for the civilized gentleman's family is a decoration of his person, kept and garnished as a show-off; his decorated wife and child are brags of his quality or money, as his horses, motorcar, rings, house, piano and swallow-tail are; it is for them he benignly cuts his neighbors' throats, not at all to put needed bread in hungry mouths or sane education into desert brains. Because he has this beloved family to bedeck or sustain he feels that he can righteously pull out the props of others with just as beloved families, so that society is intrinsically a dog fight of families. Isn't this rather a shaky substratum for society? each unit of the foundation worming to pull down every other unit?

When brags are made of the family as the rock-bed of civilization, think of this. Rather is the family the hostile microbe of civilization. As the sainted family man can never get enough for his own because his luminous family love for them is so large, with peans to the family institution he snatches all he can get from others with equally luminous love for theirs, but less tricks with their spurs and claws. He may be iron-boweled against the love claims of those who are external to his domestic tribe, unrebuked. If the family did not exist as an excuse, probably four-fifths of the social selfishness would blaze out as so brutal and shameless, cowardly, contemptible, unjustifiable and damnable, that it would be sternly quenched. It is wholly evil. It poisons every family proprietor, bloats him with meanness, and blots all life. Happiness varies directly with intelligence, selfishness inversely with it. The selfish people are in a

large sense the stupid; while the truly intelligent men, being also the unselfish, have a greater happiness. So the family as a nest-egg of selfishness heavily augments human pain, of which there is naturally too much.

The family works for unhappiness in a second way. Great results are not won when every man's hand is against every other's, but only when they work reflectively and constructively together do large things come to pass. Now it is hard to get men immersed in the little family to widen their interest to greater things. In some cases the family so absorbs them that no energy is left; in others, men settle down to the trivial home routine and grow stale and contented with it; but in the great average of men the evil economic organization of society so strains the breadwinner that he tramps his daily treadmill with no spirit to lift his eyes and think if the situation might be relieved. He is society's whipped pack-ass. The blows fall on his flanks and he only groans. On the average man's back the family is a burden that saps all the vigor and valor of him. Though their *personal success depends on the rightness of the economic and social conditions of the country,* and the great average mass can not succeed against evilly disheartening conditions, family men fear to face these larger and most vital questions lest they jeopardize their children's bread of this day: they bow their bodies and concentrate on their narrow toil and leave to others the arrangement of the general setting of that toil. The grafting schemers do this arranging, in such a manner you may be sure that they take the meat and leave the worn-browed toilers the hair, husks, skin and hoofs of their labor. While a census bureau could not compile a

fraction of the cases of this economic stealing since our Civil War, the insurance ghouls of the Equitable, Mutual, Metropolitan, New York Life, etc., the Monk Eastman McCurdys, McCalls, Hegemans, Hydes, Perkinses, Alexanders and Depews, illustrate it.

To make a man a poltroon and a slave, therefore, get him married. He will then put his face between his knees and dig and pray for his daily bread while the rich dance their pow-wows around him and pluck the harvest of his toil from his children's lips.

But now matters are working out unexpectedly and dangerously on this score, when the average riffraff of men are asking, Why should we common stuff marry and put our heads in that noose? Or if we marry why child-breed and so place ourselves in the jaws of these gentle gorgons who crunch their riches out of all honest workers? So marriages and births portentously contract and population is replenished by the million age-hungry immigrants a year.

In whose coming the primary suckers on American vitality rejoice. "If I owned America and was running it *as a business operation,*" said Carnegie, that eminent Industrial Sucker, "I would not only look for such men, but I would give them premiums to come over and consider it the best bargain I ever made." My dear Carnegie, what are you and your pals doing but owning America and running it as a business operation? These immigrants are *at present* your best investment; they have assisted you to steal a total billion dollars from the American people; through their presence you were empowered to assassinate in brutal infamy an entire squad of your poor devil slaves at Homestead like a

very Czar because they were not slavish enough to suit your godlike majesty; and they have given you wealth to whitewash your crime with nation-debauching gifts of pickpocket plunder:—all this works *at present,* but we shall consider in these pages what the coming harvest of it may be, and I foretell the day when the name of Carnegie will be execrated by this nation as Murderer.

At present a revolution in the character of the population of this sort is progressing: those decent enough to abhor having their children mature as servile grooms of the rich more and more abstain from families; these abstainers are the thoughtful, spirited and better, whose offspring would make for higher population; and the meaner, stupider, cravener, become the general begetters, and the race rots.

The revolt against population spreads ever lower in the scale as the situation is known. If it is base and even criminal to breed children merely to make an idle gentry rich, our people have fallen to this depth; they feel it, and such a travesty and stain on human life is it, that the better see it to be only honorable to be childless. In older lands, population has always cheerfully calved as food for wars and landlords; American children are bred as food for all-debauching capitalists. Black ignorance is the condition of such breeding, and since this ignorance is breaking up, if social conditions persist, mighty alterations in the nature of population are inevitable.

The time is near when population in civilized countries will be maintained by the breeding of the rotten. They are unamenable to ordinary social restraints. Physically and morally defective, forced to live beneath

decency, they will have little capacity of thought for the children they get, a large section of whom will be illicit; while their families, where they exist, will retrogress into rudimental forms.

The family, then, in the reigning economic state, is contriving its own extinction.

They who would rescue the ideal principle of sex union must attack the social structure fundamentally; *they must pronounce for a social order in which the best can breed the race, and rear it in the best manner.* We should think *a priori* that this is what any right-minded society would do; but our society is strenuously hostile to it. While professing pious zeal for the family, it combats social changes to save it, proving its interest in that institution to be an ill-digested prejudice, shallow, greed-governed and insincere.

CHAPTER IV.

THE BROTHEL TRUST.

The proposition that society is at heart callous to the family is open to many proofs. The one I select will show that the "leading" and "respectable" social forces cultivate a social structure openly subversive not only of the family but of an ideal union of the sexes; it will show that the declarations of interest in family purity flamboyantly issued by the respectables are meaningless, and that unless the respectable are uncommonly obtuse they do not wish to "save" the family.

In Philadelphia and other cities Rockefellerism has developed a Vice Monopoly, or Brothel Trust. One man so organized the Philadelphia Fallen Women Industry as to levy toll on all the "disorderly" houses, supplying both the girls and police protection to the trade. Every one who opened a house had to negotiate with the vice magnate, buy the girls of him, and pay him a regulated tax, or be raided by the bluecoats and have his place closed, getting a fine if not jail. The system grew only through partnership with the Police Department, which was purchased by the head of the Brothel Syndicate who gave money and political service to police and city officials up to the highest for immunity.

An associate in the traffic of women and girls named Moetz made a confession of the system as practised in

Philadelphia in 1905, of which the following is a résumé:

SOCIETY'S ORGANIZED WAR ON GIRLS.

"Max Myers is the man at the head of the white slave syndicate. He gets the girls for the housekeepers. He furnishes the police protection. He fits up the houses, and he is the man that lends the rent money to the housekeeper.

"Myers had a pawnshop at Third and Buttonwood streets but his shop was only a blind for his trade in girls and protection.

"Anybody that wants to break into the housekeeping business must come prepared to fix things with Max Myers, or he will never open his house. Fellows who have girls to sell know Myers, and Myers always knows when a new girl can be sold. He does business for housekeepers all over the country, but, of course, he can only deliver protection here.

"The situation is pretty much the same everywhere [in every city]. Here the business is all done through one man, Myers, and no outsiders are allowed to push in.

"Myers undertook to fix things so that one payment would make everything right all the way down the line, and after a while he made himself so strong with all hands that he was allowed to do business for everybody. The situation amounted to just this: The people in the business were willing to hand up their money to Myers, and those who had protection to sell were ready to take what was coming to them from him. What he got from each housekeeper was from $25 to $75 per week. How

much of this really went to the police Myers knows, but nobody else does.

"Every applicant for a house to keep, if his record proved satisfactory, was taken to Myers, who would lease and pay in advance for a house and lay in all necessary furniture, the cost of the same to be refunded to Myers in weekly instalments after the business got under way.

"Myers always bought the furniture from one dealer, who paid so much for the privilege—they called it commissions. It was graft for Myers. His game was to keep the housekeeper in debt as long as possible and for as much as he could. The poorer the housekeeper, the more he had to pay. The housekeeper never paid less than double the actual retail cost of the furniture.

"Everybody that has a privilege to sell stuff to the girls must see Myers, and he gets something out of everything that is brought into the houses, such as slot machines, jewelry, clothing, marketing, music boxes, rugs and the like. He even has something to say about the doctors to be hired to look after the girls."

Members of the syndicate who rebel against Myers are easily whipped back into line. "The rebel is within a day or two called upon by a couple of constables, who place him under arrest on the charge of conducting a disorderly house, a speakeasy or a gambling house. When he asks for time and sends out for assistance he finds that all roads lead to Myers, who is always willing to be merciful, but whose price for mercy is invariably higher than the rebel had been called on to pay in the regular course of things. It is not often that the same syndicate man indulges twice in revolt. Every now and

then Myers makes an exhibition of his ability to 'settle' troubles that he himself has stirred up for the express purpose of impressing his value on the gang.

"As to the girl inmates of the syndicate's dens—the younger they are and the less English they can speak the better." The ships carrying immigrants "are watched carefully both here and in New York for victims. *Sometimes a girl lasts as long as four years, but not often. The end of the third year usually finds the white slave in the Almshouse, where she is sent as a part of the scheme under which the syndicate does business with the police.*

"When settling up time comes the girl counts up her checks and turns them over to her fellow, who settles with the house. These fellows, they call them cadets in New York, own anywhere from two to ten girls each. Out of what the girl has earned as shown by her checks, the house takes for her board first. This may be $6, or as much as $10 for the week. Then they tax her for her house clothes. They don't let these girls have any street clothes until they are well broken in and have forgotten all about home and that sort of thing. She has to pay a dollar a week for the house doctor and something for washing, drugs and perfumery, and all sorts of stuff forced on her by the peddlers who have the privilege. Whatever is left goes to her fellow and the girl gets nothing. *These fellows are all lined up at election time to take chances as repeaters, and election officers and the politicians look to Myers to see that all of them are on hand when wanted.*"*

*This confession was made to the Philadelphia Law and Order Society in the winter of 1904-5.

Further insight into the plight of these girls and into the brutality of their captors is had from a raid made during this agitation (the night of January 24, '05) upon the lowest order of disreputable houses, and reported in the papers the next day. Most of the girls taken were without either funds or proper street apparel. Their street clothing, if they had any, was thin and flimsy; many had nothing but their tawdry house gowns, and in these, shivering in the cold wind and the snow that eddied about them, they were forcibly conveyed to the City Hall by the warmly clad constables. One girl "cried as though she were beaten when she left the house in which she was arrested. The patrol wagon in which she was taken to City Hall was half a square away, and to this she ran as fast as she could. She, like many others, had no covering for her feet except cheap, thin slippers, and these were quickly filled with snow."

Those who conducted the arrests were the agents of the Philadelphia Law and Order Society, assisted by constables mostly imported from adjoining counties, because Philadelphia constables could not be trusted. All the more because meaning well their brutal mode of arrest throws into bitter relief the different treatment of the upper and lower classes. If a gambling hell frequented by rich dames had been raided and the women discovered in their décolleté gauze gowns and light slippers, would they have been hustled out into a fierce January night wind and drifting snow as these daughters of the masses were? If their wraps had been taken the law and order men would have ransacked the town to provide others. But the poor brothel inmates were

pulled through the bleak winter night almost unclad because they were poor and because they were prostitutes.

The system depicted leaves but little sacredness to the family or to any present union of the sexes. Society's permission to girl hunters to trap the innocent and ignorant out of their families to their destruction, is a gauge of society's inner esteem for the family principle. Society consents to a system which destroys its sons, and by ensuring their contamination with venereal diseases introduces death and ruin in the homes which they will attempt to create. The incredible extent of this ruin will be treated in another place, where the consequences of the venereal horrors imparted to innocent wives will be shown. At present we are to see that family sanctity is a matter of outward solemnity and inward joke, that only the social wealth structure is sacred, and that the final authors of all this villainy and holy mockery *are the controllers of the wealth structure, the depraved owners* of that great wealth-creating machine known as the American People. A few words will explain how this is.

HOW THE RICH BREED AND GUARD SEXUAL VICE.

When the above facts became generally known in Philadelphia in the winter of 1905 the clergymen of the city were deeply scandalized, they met in mass meetings, expostulated, bewailed, and prayed; they issued their verbal thunders against the Director of Public Safety, ruler of the Police Department, and against the Mayor, whose dependant the Director was; but they did not

break ground to go to the root of the situation. What is this?

Philadelphia's Mayor (since revolted) was at that time a marionette whose strings were pulled by a higher force, the State Political Boss. This subterranean master was Durham, neither elected by nor responsible to the people, the function of boss being dissonant to our system of *self*-government; but his sway was absolute, he ruled Pennsylvania like a military dictator, and influenced national laws through Pennsylvania's puppet representatives, sold senators, and its presidential vote which he manufactured, collected and delivered. Incidentally he held a state sinecure in Harrisburg—which he seldom visited—netting some $15,000 a year as Commissioner of Insurance without labor. Through contracts in which he participated Philadelphia was robbed of many million dollars. Here was the *visible* head of the Quaker City Vice Trust.

How did he hold his power? This is the secret of Pennsylvania's prolonged and astounding degradation. He provided legislation for the respectable rich men who ordered and paid for it. He did the same work as bartender Murphy, the direputable Boss of New York. The poor do not pay for legislation, it is the rich, and the product supplied is rich men's laws—laws they demand to make them richer. They are laws deadly to the people, for otherwise they would not have to be paid for, since all would desire their passage.*

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*To make our statement strictly true, the "boss" method of debauching labor must be mentioned. Excepting the Socialist party, American Labor is in politics incredibly servile and guillible. The party bosses pass insignificant labor laws which are thrown to Labor as sops

The heavy buyers of these laws are the corporations. They once negotiated with individual legislators, senators, mayors, etc., but found it circuitous and costly, and the party boss evolved to conduct the collective bargaining and deliver the goods. The lawmakers are docile cattle in the play because their boodle is large and sure. Many of them are elected through aid of money supplied by the state boss, so that they are self-sold to him in advance. To resist this fellow, their owner, by not voting for his rich men's legislation, shuts them out of all legislative favors for their district; they appear as helpless nullities and simpletons before their constituents; and at the next poll are shelved in disgrace, and superseded by tools plastic and spongy to the Chief.

It would have called for courage in the clergy to seriously and intelligently assail this dread potentate Durham, for they would have had to unmask the real powers behind him, the great respectable corporation thieves of Pennsylvania. Durham, with his Republican machine, was simply the clerk and executive of these big thieves, who were root and cause of the vice. Consequently the pulpiteers fired their vocabularies at the then puppet

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and buy their support of the party. The same bosses, however, pass many *significant* laws, purchased by capitalists, which are *extremely injurious* to this same Labor, which the sop received and accepted hinders Labor from seeing. Labor could get *great* laws for itself by repudiating the capitalist politicians and coalescing in a Socialist movement to exterminate both capitalist and political bosses, but as yet it is satisfied with penny sop-laws. In Philadelphia the Boss debauchery of Labor has gone so far that organized labor there recently *voted to sustain Durham and his machine against Weaver and decent citizens who were fighting to smash that boss,* because Durham had thrown Labor a few picayune sop-laws. Socialism is doing the great work of educating Labor out of its adolescence and giving it eyes to see through the most transparent and humiliating tricks.

Mayor, Weaver, with some shots at the Machine, and though very noisy their bombardment was a farce.

One of them said of this Republican machine: "Back of the Mayor is the organization * * *. The organization has practically disfranchised the reputable citizens of Philadelphia. It has robbed them. It has poisoned them. It has turned the city into a Sodom * * *. A black flag should wave over the City Hall and the arms of the buccaneers should be emblazoned on its portals. The Organization has brought death to thousands of citizens during the last thirty years. It is largely, if not wholly, responsible for the typhoid epidemics which have proved fatal to so many. They could have long ago been abated by furnishing the city with pure water." Not a syllable here about the real pirates and buccaneers, the corporation thieves, on whose shops and offices the black flag should wave. The Sodom organization he lashed was part of the Quay machine which long had throttled and poisoned all Pennsylvania for the Republican party. President Roosevelt was proud to call this infamous Quay his friend.

Now only tyros and clergymen are unfamiliar with its reptile methods. The manufacturing magnates want protective laws from Congress and State laws enabling them to rob the country. They will pay big money. For money received from these robber magnates the Quay machine carries the State Republican, and the Republican party gives the promised laws to the robbers. Every city has to be properly machined to do the work of piling up votes. Durham owned the Philadelphia machine. On the side, these organizations evolve rich private speculations, such as the Girl Slave Traffic

and Brothel Industry, and they are protected and abetted in it by the capitalist magnates who cannot sanction hurt to the machines lest they should forfeit their election majorities and graft laws. The magnates compel their factory, store, bank and railroad employes to vote for the party and machine, with the whip of discharge or less pay, forcing their dependants to entrench the machine and uphold all its crimes. All bread-earning citizens through being first slaves to the Capitalist Thief are made slaves to his secretary, the Political Boss.

"Who is responsible for the organization?" asked a preacher. "The citizens of Philadelphia. It is their remissness that has permitted it to reach its present mammoth proportions." In the sense that the citizens are culpable for shrinking from a revolution to throw off the capitalists this is true. But while the great law-buying thief survives, *he* is responsible. For he stands over bread-earners with the black-jack and strikes if they disobey his orders; he pours gold out to the bosses to bribe the voters whom his low wages have already impoverished and corrupted. So these corporation magnates are the true parents and guardians of brothel vice and destroyers of the sacred family.

The moral is, to crush the infamous political machines, clear away the economic structure that hatches them. Our socia¹ system is a thief-incubator. If citizens let it live they will break one political machine only to see another grow in its place. Rich men will be still on deck to bribe new machines for laws and debauch society. The Philadelphia organization went too far and was broken, but rich thieves never sleep, and there will be another. It is already forming.

CLERICAL FIREWORKS FOR THE HOME.

But now note the eminent impotence of the clergy. Against the rich respectable scamps who fondle the Boss and his gang by buying his legislation they say nothing, for these grafters are the first citizens. On these rich malefactors, who should be sawing wood in States' prisons, rely the clergymen for their bread and honey, traveling tips, and ornate Heaven-house clubs to preach in. Should they turn the swivel of scorn on the true fathers of the Girl Trust, they would have to train their guns forthright into their own velvet pews where the pious and opulent boodlers sit thinking of God. Would the great corporation thieves on whose money the Heaven Clubs batten bear such cannonades? No, the preachers would be turned out like tramps to look for new hire, which they would not find. They would be pulpit-blacklisted. In Philadelphia the clerical clubmen daintily avoided poverty and mortification by attacking *agents* instead of *principals,* and lazily appealing to God to get busy, instead of taking hold themselves like men to depose the swindling rich. They were only theatrically hostile to the trapping of young girls by the political footmen of their masters: the religion-reeking rich were silent partners in the business, sharing its profits, by pledging the boss immunity to manage his brothel system in his own way to stack votes for their needed laws.

The carrion character of these magnates further speaks in the fact that the dens of debauch which they found and nurse lure their own sons to physical destruction. The University of Pennsylvania gives its steady

quota of victims, and Boston physicians know how startlingly many Harvard students in the course of their culture contract a deadly venereal infection. The girls are planted by the syndicate in cigar stores, which look harmless outside; innocent boys enter to purchase cigars; the girls make lewd remarks to inflame the passions and then invite the youths into a rear room, from which they emerge trained for brothels and the rotting venereal curses. These dens are veritable tarantula holes which the rich fathers keep for their boys through sustaining the city bosses. The boodle lords have to elect between their graft laws and their sons: they choose the laws and send their sons to damnation. Their theory is that sons and daughters are better rotten than poor. If they think this of their own young, how will mere society and human race affect them? They will be brutishly callous regarding both.

The common people are not blameless. They could wipe out the moneyed thieves who brand, enslave, mutilate and sweat them. They are as torpid as frozen snakes. But it is their duty to thaw and feel and strike. They are base to crouch under the whip of false religion, false morality and false law. It is a crime not to feel and resent the blows of the slave-owning rich. The people should extinguish their species. These rich not only knife and decapitate the family, but are death to the highest motive and form of sex-union. If you permit the institution of rich to persist I deny that you care for the family institution. They are wrecking it while you babble.

CHAPTER V.

FEMINIZATION OF INDUSTRY.

Having tried the credentials of average marriage-champions and found them spurious, we are free to take up marriage *de novo* and study it as if no lions of prejudice roared against its fair discussion. We brush aside the middle class family-worshipers who rave when the family is *spoken* against, but look on as meekly as kitchen menials while the rich thieves *wreck* it. They cry, "Rescue the family, repair it, deliver us from divorce or society will perish"; as Archbishop Farley describes it, "Our national life is already honeycombed by this insidious evil [divorce]. In fact, the walls of society have already begun to totter, if they are not actually falling under its attacks." To all of which we are compelled to reply, Buncombe. You are playing a comedy, the family is merely a *verbal* fetish with you. Are not you all either coward fawners on the rich who are knocking out the props of the family, or hand in glove with them for profit, begging their brothel and graft-got gold to build your churches or to nourish bourbon universities? In fact, the family knights are likewise heated apostles or willing pillars of the industrial system which is sending the family to perdition. Pardon me if I reject the judgment of such minds.

We must therefore probe the family without fear, since race future is at stake. Without children mankind ends, with poor children it retrogrades, and if the well born are ill reared, good birth is defeated, and again we have race retrogression.

Two facts disintegrating marriage are our mode of industrial life and a new intelligence. The industrial formation not only destroys marriage but denies ideal union of the sexes, thus violating intelligence. Intelligence therefore opposes the industrial régime and the marriage system as it is, postulating an industrial form wherein the sexes may unite rationally with a view to personal and race perfection. Present marriage is doomed if the industrial scheme stands and is doomed if it falls, for in the latter event intelligence will replace it with a higher relation.

The collapse of marriage under private wealth is rapidly demonstrating itself. Women are magnetized from the home to industries, disrupting the home; children are mobilized in shop and store for self and family support; the child finds the family not a boon but a fiscal burden, for it has to help support parents industrially superannuated at the age of thirty-five. Under this abnormal burden it is *economically* well for the child to sever himself early from parents who will be virtual paupers before middle life, resting on his small shoulders. Women and children are cheap hands, so that the function of the male is not so much to work after he ceases to be a child as to be a breeder and contribute a nest of children to the wheels of toil. If all workingmen died at thirty-five it would be an advantage to capitalists; their support after that falls largely on

others and comes out of wealth which the rich might have. If they could be taught to chloroform themselves at that age the danger of revolution would quite cease, they would not be competing with their children and taking the bread out of their mouths, the pall of their careworn and emaciated faces would be lifted from the streets, and our wealthy masters could add all the cost of their keeping to their private riches. If this proposition is presented to the working classes in a right light they can hardly fail to embrace it for the happiness of their superiors for whom they were born.

The above named forces detach woman and child ever more from family and home. As a child educator the home is now superfluous, for the nursery of the toil-cramped child is the factory and store emporium. The home is unnecessary to industrialism and must go. It is repulsive to a woman of average mind to be the supporter of a man shelved in his prime or the mother of a band of starveling overworked children, on whose prematurely aged forms she must soon lean for a doleful keep. Much better than that sorrow is rejection of marriage.

The man turned out to grass at thirty-five becomes a drunkard. Industrialism gave him no training to be decent in youth and when before middle life he is discharged from work to loaf, starve and rot his remaining interest is drink. Industrialism is the mother of drunkenness. Temperance workers are mistaken people. Their method of damming up drunkenness is to stretch a rope of straw across the stream; Industrialism creates a hundred drunkards where they save or prevent one. Many temperance workers are financially interested in the

industrial system and cannot afford to assail it. Temperance work, which is not at the same time revolutionary, is really a prop to drunkard-making Industrialism by giving wide belief to the lie that the working classes are wretched because they drink. The wretchedness precedes and then they drink because they are wretched. Society shuts them out out of all high pleasures, leaving only drink and sex. Society need not be grateful to the Women's Christian Temperance Union, since it should be preventing drink by aiding to overthrow Industrialism, and is not.

But professional temperance people reply, "Behold how the rich drink, which is proof that poverty does not cause drink." They drink from *excess* of wealth, which revolution will cut off. Drink is one of the methods of the rich fulfilling their vocation—burning wealth. But do not people between the rich and poor drink? Yes, because with profligate wealth-wasters at the top of society and a sea of hell at the bottom, those between will be corrupt, mean idealed, and great will be their contribution to every debauch. Revolutionists, however, are delinquent if they do not use their influence directly against intemperance and repress it among themselves. In Cincinnati, I believe it was, the brewery drivers gave up a shorter workday rather than sacrifice free beer. Radical politics should not affiliate with beer-dens if for no other reason, for this: that there are already enough agencies at work to corrupt all kinds of politicians without adding drink. Drinking men undermine their judgment and are untrustworthy in a matter of such tremendous moment as revolutionary reconstruction. Men given to drink have much less character to appeal to

with revolutionary ideas than temperate men. They may be moved more easily, but they are worth much less when they are moved. The same is true of sexual profligates. Yet when all this is said it remains that mere temperance workers, *i. e.,* those not laboring for economic rectification, are rather clogs than helps to the temperance cause itself.

In Muscatine, Ia., William Clark died of delirium tremens and reporters "visited the humble home." "The widow and ten children were gathered about the kitchen fire. When asked for particulars the widow took pencil and paper and prepared the following note for the press:" "Please do not say that the family deeply mourn for their dead. For years he has been husband and father only in name. For affection given, only blows and curses have been received in return. It is better for him that he is dead and better for us. Now that the long dark chapter is ended, do not make us hypocrites by publishing that which is not true."* The woman was, of course, a criminal for having one child by that sot. But this is the family condition which Industrialism makes flourish. Hundreds of thousands of wives wish their drinking husbands dead; if they did right they would all strike against the industrial family and walk out of their accursed homes to stay: they would decline to be manufacturers of future drunkards. And many of them are so deciding.

The expulsion of men from work at thirty-five to make space for cheap girls, boys and women is also driving males to reprisal. Why should men father children to supersede and pauperize them? By declining

* N. Y. World, Nov. 2, 1905.

offspring they can limit the child and women supply and keep their work, and they are doing it: they are throwing marriage overboard. Thus Industrialism snatches the family out by the roots. This vastly multiplies prostitution and venereal diseases, drawing regiments of women into that industry who would otherwise be mothers. Prostitution is an honest bread-earning trade established by Industrialism. It is deadly but compulsory, like lead-working, match manufacturing, etc. The physique of the American race is rotted by venery illnesses, but who cares? The only ones who have any say in the matter are the Bosses of Industry, and they want it so. If you rot the fabric of the people they make better slaves. At thirty-five Industrialism turns workingmen out to rot to death with Venery and Rum. It is industrially desired—essentially preplanned by the rich parasites, who see it happening and *consciously* cause it. The Standard Oil Co.'s teamsters in Chicago begged for more wages in November, 1905, declaring they could not live on what they received. The Standard's manager, who said he sympathized with them, refused on the ground that there were other men who would work at the present rate—the rate at which men cannot live. Yet, to parasite Rockefeller and its other owners, the Standard pays annual dividends of 45 per cent. This is *consciously,* with premeditation and hate, assigning the working class to character rot and physical death. Gonorrhea and Gin are good substitutes for Chloroform as superannuated workingmen-killers.

Men thus clubbed into degradation by the rich will desert their wives and children in numbers. But New York State is rounding up this class for the capitalists

by a Fugitive Slave Law making desertion a felony. Julius Fried is the first slave returned to his masters under this law. He is a young tailor, and the detective traced him clear to Cleveland, where he found him luxuriously working in a sweatshop, and dragged him back to a New York sweatshop or jail. The following iridescent indictment has been fastened upon him by a N. Y. judge: "Then and there [October, 1905] the parent and person charged with the care and custody, for nurture and education, of one Lillie Fried did feloniously abandon and desert the said child in destitute circumstances, and did feloniously and willfully omit to furnish the necessary and proper food, clothing and shelter for the said child."

The capitalists who rob these workingmen of the essentials to live on cannot permit themselves to support deserted children, yet the children must be "nurtured" to a proper age for entering as slaves into the capitalists' mills: ergo, deserting fathers are felonized by the capitalists' laws. Perhaps it is fancied that this will stimulate workingmen to marry and increase the population.

Another result from reigning forces is the Feminization of Industry. This also the Capitalist Bosses want. For it is inexpensive and simple to keep women slaves and if you can fill industry with weak women and kill out the men there will be no rebellions and French Revolutions. Now this is being done on a stupendous scale and with fairly staggering speed. Man in industry will be an almost extinct species before long. A few will be saved for breeders and to do the heavy work not yet conquered by machines, while more will be

sucked into the army and police systems to club and shoot the females and children if they revolt against their slavery. Nothing so debauches and brutalizes character as military and police service, so that these groups will evolve into devoted lackeys of the billionaires. As industrial men die out the killing class will be the breeders of future working children and women. The breeding will have to be done mainly without the encumbrance of marriage and home, by an improved form of prostitution, leaving the military set free from affection for their purely animally engendered offspring, so that they will shoot them without ruth if they ever rise against the capitalist kings.

Industrial women care little for children and have a good right not to. In half a generation all working class women except prostitutes will be tightly niched into industry and will substantially abandon babe-bearing. Most of them will be living freely with men and preventing children by artificial means (not abortion), a system of life already immensely prevalent in industrial circles and enforced by Industrialism. The working classes will be prostitutionized. They will be children of men and women who do not want them and cannot love them, but who will have them for pay. Children will have to be paid for at so much a head—that is to say, the working class supply. The mothers will be paid; the fathers, the military and police class, will charge nothing and will have nothing to do with the child supply after its birth. As women take up the dangerous prostitute trade now without qualms to earn bread, there will be no lack of them who will offer themselves for hired mothers.

The Capitalist Bosses will find a morally unobjectional way to bring up the children and will secure credit below and above by it. The whole process will "evolve" as the product of *natural laws* for which no man is culpable, and the religious will grieve and form new charity brigades to bring the pitiable infants up in the fear of capitalists and the Lord. The leaders of these brigades will receive a salary. The capitalists who silently manage the process will barely provide the funds needed to rear the girls born into brain-starved industrial slaves and prostitutes of the two grades, and the boys into soldiers. As only a fraction of the latter will be needed to overawe the female hordes of toil, the majority will be permitted to die early of syphilis and booze.

The fathers of many of these children will be the capitalist bosses themselves. The working class will then be a composite product of the capitalist brute, the military brute and the prostitute. Heretofore the working class has furnished much inventive and productive brain, men it is true who have deserted their clan and sat as near the feet of the capitalist as they were permitted. Nevertheless, many of them did able work as inventors, engineers and thinkers. Occasionally one of them secured an education at a gentlemen's university, became a scholar and was looked upon as a kind of freak. When the whole working class is the progeny of prostitutes and brutes, this supply of brains will be sharply cut off. The general community will be enormously impoverished of intelligence although the character level will not be much lowered. A result of this loss of brains will be complete erasure of all fear of revolu-

tion and reconstruction. The working masses will all be unalleviated toadies, glorying in a condition which, though it now is a fact, some of them are ashamed of. The American people will be absolutely brutalized at both ends—above and below. As to the remnant between, called the middle class, as the capitalist becomes ever richer and kinglier, it will grow rapidly meaner and get its disreputable joy by dancing jumping-jack devotion to the rich. Its daughters will acknowledge the honor of prostitution where capitalists are concerned and many will offer themselves to the service. To-day a large contingent of the elegant and more private ladies of pleasure of the rich are middle classmen's daughters; they have had culture opportunities.

The conditions here described are already half way operative; they will be universal if a revolution does not crush Industrialism.

One phase—curtailment of population—has been very marked. Seas of immigrants have flooded in to supply the exhaustion of the native element. This has been a tower of help to Industrialism. Foreigners are cheap and easy to kill. Ignorant of the language and ways, they work like beasts and die like flies. Their industrial murder attracts no notice. But after a while they learn the depopulation trick as well as the natives, and their families slump. Nothing is easier than to figure how much each child diminishes parental comfort. The grewsome law that *children drive their fathers out of employment* is just as true of immigrants as of aborigines, so that child stoppage and general prostitution will also among them supplant the family.

The extinction of the man is assured, whether he be

foreign or native. The Boston surface, elevated and subway system has been substituting women for men as ticket sellers, of course at reduced wages. When asked why they did not give the women men's pay for the same work they replied, "Why, that would be impossible; we should be swamped with applicants; we already have 3,000 women on our lists, waiting to be taken on at the pay we give." The end of the working *man* is in sight; women can collect fares and run the trolley motors; what can they not do with a little adaptation of female dress?

Checking immigration would probably hasten this extinction of males. The foreign man works for small pay and the capitalist therefore consents to use him in place of the American woman; this brings down the wage of all men and the American man gets his chance with the rest: but if the foreigners were excluded and the men sought by unions to resist wage-shrinkage, women would be taken on everywhere. The men would have to live on their wives, their daughters, their mistresses, or starve.

This condition exposes the inferior character of American trade union leaders. The problem is how to save industry from being womanized, and how to deliver workingmen from their industrial hell; but this is not the problem of the labor leaders. As shown by their deeds their problem is to keep the labor war waging, that they may continue to be its generals. Mr. Samuel Gompers and Mr. John Mitchell are obvious examples. The former fights immigration but he does not fight capitalism; he is one of its chief pillars by warning his blind followers back from revolutionary politics. The

capitalists could well afford to salary him at $500,000 a year for doing this. Mitchell puts the wretched miners through the horrors and starvation of periodic strikes which always leave them almost where they were before. He bleeds them of money and bleeds the working men of the country—and to what real end? The end that Mitchell may continue to be the president of a great union which does not even profess the purpose of giving the wage-slave freedom. As soon as the union threatens to lapse he comes into the foreground with another strike to starve the miners and upset the nation, that Mitchell may not lose his position. The fact that the strikes have continually to be repeated is a confession that this is virtually all they come to. There is another way, revolutionary politics, by which the workers could be lifted immediately out of their wretchedness, and the labor leaders oppose it. The American labor movement will have to depose these inferior men before it can deal with the great social questions. Its present heads are Secondary Capitalists.

The highest function of the Labor Union is to organize the working class in trades for a universal strike, to work with the laboring class in revolutionary politics for bringing our economic system to a crisis and taking over production from capitalists to the people. But with present labor leaders, largely either self-seekers or grafters, this is quite impossible. They look to graduate into some political berth. Or, as Mr. Henry White is charged with doing while Secretary of the National Garment Workers, they line their pockets from the contracts they make for the unions as their officers. Mr. White was drawing $30 a week from the poor garment

workers, yet they allege that he speculated out of their contracts, though sworn not to. He, like Gompers and Mitchell, is a member of the Civic Federation. Such men do immeasurably more damage to the true interests of labor than the late Sam Parks.

Six million dollars are now wanted from the working people of the country as a fund for a new coal strike. It would be better for the workers to raise this sum and present it to Mitchell and his strike captains as a gift *not to strike,* than to go through the old strike farce to keep them in office. The single justification of another coal strike is to effect the expropriation of the coal mines by the United States. Then alone will the miners and the public have their rights. The miners should depose Mitchell and his futile clique and strike with the resolution not to mine an atom of coal until the nation takes over the mines. All American citizens should support them to the end. It would be the first gun in the conquest of the pirates to whom 83,000,000 people now subserviently crawl.

The labor world womanized will not be a high world. Wage-women will be a degraded and perverted product, the debased minions of a limited corporation of capitalist male brutes. Overwork, confinement and meagre food will deter them from developing physical strength to conquer their masters, supposing them mentally capable; but there is no reason to think they will have the impulse. Their work-slave fathers and brothers have ample physical strength and numbers to overwhelm their rich owners and overseers, but they choose slavery, starvation, suicide by syphilis and drink, and the feminization of society. There is no ground to believe the

daughters of these lumpish sufferers will have a spirit not in their begetters.

Mentally they will greatly shrink below the present wage-woman. The spiritual quality of their male connections will be totally lost. They will be the instruments of pleasure or hired propagation of the two imbruted dominant male types, the capitalist and military, and of course will be despised by their users. Their state will be fathoms lower than that of an Eastern harem occupant, and their natures will degrade accordingly. Without affection, shorn of outlook or love, what ideals can they have, what things to strive for, what courage to strive? The feminization of industry will not only extinguish the working class male except as social policemen and breeders, but will dwarf up and animalize the working woman. As the working classes, including our peasant farmers, have heretofore supplied much of the race strength, the future of the American race can be calculated.

Finally, the factory and department store slave-woman becomes physically ever less able to mother decent babes. She is giving her child-energy to capitalist gourmands who are virtually eating her children. But this fits perfectly into the capitalist scheme. Stunted creatures can work and are more docile than decent children; they are born with no virile microbes of revolution and salvation; poor, puny, anæmic, half-sized starvelings, mentally shriveled also, they will be as impotent as the races of naked savages against Christian machine guns. The male progeny of such mothers will be born already emasculated of everything manly, and

their prenatally debauched systems will drive them into all death-bringing excesses.

One need but open one's eyes to see that this devolution is even now far accomplished. The devitalized working-class type is here in monster hordes with those servile, expressionless eyes, not foreigners either. They will be able to mother and father only good slaves, prostitutes, alcoholics, gonorrheics, cravens, and dwarfs. If the social forces keep their course, in a little time the whole working class will consist of such.

CHAPTER VI.

THE SALVATION PAUPER ARMY.

The Salvation Army and all charities perform the dignified work of easing the death of the victims of the social system by prolonging it, and they are potent aids in race deterioration. Through them the starved, spirit-crushed and servilized are held in life a while longer to propagate citizens. They are the kind that propagate because they have no other pleasure.

The Salvation Army is a gross imposition. It teaches the capitalists' superfluous poor to exist on garbage eked out with psalms of praise for the privilege. The empty stomach is filled and silenced by a prayer. The rich cheerfully supply the scraps to pacify the deluded victims, for which the Army pays by organizing the gaunt serfs into a state of godly quiet wherein they subsist on hosannas and soup. The Salvation Army creature is almost the lowest formed, for whereas other lackeys are not fed by charity this whole institution is one of beggars; it is a universal beggarhood. It teaches a bogus religion, instilling that holiness lies in cravenly bearing the basest lot. The Army is a chest-protector of the rich, a chain armor concealed under the silken vest of religion. The population that is taught by it to live like mangy curs homeless on the street, brows-

ing at swill pails and loving their Creator, would be highly dangerous explosives to the rich if *something* was not done for them. The very least, the absolutely least, is what the Salvation Holiness Machine is formed to do. The Army is a School of Pauperism. A good scientific pauper is a poor Christian trained to be kicked all day by rich Christians to earn a hunk of bread sent around to the Salvationists by his kickers. Salvationists are moral eunuchs. The goal of all their work is the manufacture of Holy Cravens. The Salvation Pauper Army (S. P. A.) is a revival of the mendicant orders of the Catholic Church to perpetuate the Reign of the Rich. It pretends to alleviate human suffering, yet terribly increases it by bracing up the cause.

The skill of its formation is as cunning as it is detestable. It organizes the slag and outcasts of the wealth system into an Army of Willing Diers by playing upon all the lower instincts of the ignorant, their vanity, superstition, cowardice, their itch to be graded one above another even in the process of starving; to some of the wretches it gives military titles to stimulate their heroism in the preservation of Human Hunger; and the work of these abject specimens is to drill the masses to die devoutly and piously as a converted criminal does when he is hanged. Society puts these Salvation pauper masses to death, it executes them, and the function of the Salvation Pauper Machine is to teach them to hang peaceably and praise Jesus for it. No greater perversion was ever devised. It is a Damnation Army, a Death Army. All that so-called sacrifice of the privates and officers, their cleaning the dirty rooms of the extremely poor, their nurs-

ing the sick and caring for workwomen's babies while the mothers go to work (think of it, that such mothers *must* go to work!) their sitting all day on frigid streets with their beggary apparatus to entice a couple of chicken meals a year out of the prosperous for the Hunger Hosts, *protects the people and institutions that manufacture the Hunger Hosts.* It quiets the social conscience so that the manufacture goes gloriously on, and the suffering is perpetual instead of being intense for a moment and then cured, as would happen if the crimes of the rich were allowed to do their full work and come to a head in sight of men.

The Associated Charitists belong economically to the same group as the Salvationizers. In both a large army of persons are *getting their own living* out of tinkering with and perpetuating the Hunger Hell of the masses. Both sets of workers are mighty Anak lieutenants of the infamous rich. What a disgraceful work for men and women to be in! They are on a moral par with brothel keepers. Making profit out of the hell system of Human Hunger instead of using what might they have to abolish it! Or at least, like men, standing aside and letting all the horrors of that system break out visibly, so that all men should see what is proceeding and feel the awful lash of its consequences.

The perpetuated paupers breed and pour a constant stream of degeneracy into the race, and that is how the Salvation and Charity Quacks affect the human breed. They are the hirelings of the capitalists to defoul and debase the human race unspeakably.

Drafting the poor from cities to farms (advised by Rider Haggard's Government Report and tried by the

Salvation Army) is no remedy, for on the farms the poor will have to cope with the conditions which are driving farmers in bankrupt regiments to the cities. The method is fantastical. It will effect the formation of the following kind of circle: farmers accustomed to a certain grade of decent living will fail, they will flow to cities to undergo the compression of wagery, like men shot in battle one by one of them or their sons will drop into the Starving Fifth, Salvationism will then "rescue" and carry a few of them back to a fraction of the farms which they or their fathers lost, a quarter as able to cope with industrial conditions as they were before. But this is excellent for the capitalists, for now they will work for a quarter as much, live on a quarter as much, and be only a quarter as brave to stand for their rights. Most of them, after intense struggle and a great volume of hard work, the proceeds of which the rich will take, will have to give it up and remount the circle bearing them back to the cities to be reduced in size and wants and intelligence again, again to be Salvationized, such as do not die in the saving. The poor will pay the taxes for each transportation of these paupers back to the country and for starting them in their rural helotage to the rich.

The desired effect of this downward oscillation is to stimulate the most servile propagation. It creates a hotbed for the multiplication of the miserable, casting up into babedom a terrible scoria of human degenerates, the most ideal material for slave industrials.

CHAPTER VII.

VOLUNTARY DYING OF POPULATION.

Such is the effect on the lower types—their prodigious multiplication—saturating the race with the unfit. The effect of these social conditions on the higher types must next be considered, but an error as to the nature of the unfit should be first removed. They are composed of three great classes: born degenerates, degenerates through social chance, and the more manly whom corrupt society united to suppress. The unfit army are not only the fallen weak, but the beaten down strong. The survival of the fittest in human society is one of the greatest lies ever recorded in human belief. Society unfits the fittest, kills them, and then glories in their extinction as the survival of the fittest.

While social stress breaks and debauches many to the point of reckless propagation as described, on others less broken its influence is the annihilation of the population instinct. Inequitable economic hardship wipes out the family institution. Where nature is equally severe on all, men spiritedly face it; but if harsh burdens are loaded on the many by a privileged class, the many if enlightened resent it, cease to propagate, and the society crumbles. Several nations, France and America in the forelead, have reached this crumbling state. A candid

man recognizes that his own life has not been worth the ills with which such a community has whipped him, and love for his unconceived children prevents him from punishing them with breath. Men that have done it even hate and murder their product. Auburg Closson, a Pennsylvania Railroad flagman at Bristol, Pa., having two feeble-minded boys who could not help him in the bread-struggle, poisoned them. One died and the father was arrested. He confessed, saying that "he was having a hard time getting along and that the boys were heavy burdens on him, so he wanted to get them out of the way." (July 4, '05.) Many poor insure their children and let them die. The more forethoughted do not invite children whom they may be tempted to poison. The Appraiser of the Port of New York reported on June 30th of the same year that "the imports of diamonds and other precious stones were largely beyond those of any other year," indicating the steady increase of the wealth of the luxuried class; 786 automobiles, valued at $3,000,000, were also brought in during that period.

On the 2d of March, still of the same year, a phenomenon entirely worthy of the eve of the great French Revolution befell in New York. Fifty snow shovellers were advertised for in a newspaper, and soon after daylight over 300 men had assembled to receive their work checks. When the signal for distributing the 50 checks was given the whole body rushed for them and immediately engaged in a general riot. The pasteboard slips were handed out in an instant and then the men fought furiously to tear them away from each other, until the police reserves arrived to club them into peace. The battle raged over the privilege of shovelling snow *one day* for

$2. In a country where this can transpire a workingman marrying and adding a child to the army wrangling for crusts is almost a public enemy.

That economic pressure destroying population in great civilized races comes not from lack of riches but from their absorption and waste by monsters. Static or falling population and popular want go together, and want or hardship to decently live is the cause of population death

In England the age of marriage is rising and the birth rate declining. In the years 1901 and '02 the birth rate was 28.5 per 1,000, the lowest rate on record up to that time. The wretched condition of the working population of English cities is shown in that "in the five years from 1897 to 1901, the average number of deaths among infants under one year of age was 157 per 1,000 births, but in the same period out of every 1,000 children born in the city districts 170 died, while for every 1,000 born in the country only 128 died. The average mortality among boys under five years was 70.8 per 1,000 in the towns and only 45.4 per 1,000 in the country."* Here are 42 children under a year old in every 1,000 of the English urban population directly sacrificed to the greed of the English wealthy. The country death rate is, however, much greater than it should be, from the same cause—poverty, and the country people's ill education due to poverty. Fifty children under a year old dying in every 1,000 would be impossible if conditions were right, either in city or country; so that we have a slaughter of 107 infants yearly in every 1,000 of

*London Chronicle resume of the 65th Annual Report of the Registrar-General of Births, Deaths, and Marriages.

the English. For all ages the death rate is proportionately excessive.

In a brood of barnyard chickens one after another is beheaded and eaten by the owner; they do not perceive their fate and each placidly awaits its turn for the guillotine and oven. The common people have long floundered in similar stupidity with similar fate, but are at length understanding that they breed children to inherit want and inflicted death and are abandoning the business. A potential parent then takes the suffering of his whole posterity upon himself and it is done forever.

During 1905 a London baker, Henry Sautier, died under circumstances which led the coroner's jury to declare him worked to death by his employer. Another baker testified at the inquest that he worked 104 hours a week for $8 a week, supporting with it a wife and five children. The London bakers are barbarously rack-worked, often wearily sleeping in their bread troughs, dirty and wet as they are with rank sweat from their toil, which subsequent bread-eaters eat. A German baker from Dresden, resident in London eleven months, stated that his hours were 20 a day, that the bakers were allowed to sleep in the troughs while the bread was baking, and that "nobody would eat the bread if they knew how it was made." Friends of his in America had informed him that conditions here are almost as filthy. The same writer says that the owner of a London laundry was recently heavily fined for keeping girls from 16 to 19 years old working 28 consecutive hours in an atmosphere of steam with the heat 100 degrees. If they complained of weariness they were instantly discharged and their wages held back for imaginary offences.*

*London letter to the Milwaukee Free Press, Feb. 25, '05.

Into facts like these we must go to comprehend the collapse of population. Persons thus brutishly exploited will present the world degenerate babes, if any. But when these beings realize the infamy of the conditions thrust upon them by society they will cease to people civilization with their kind.

France is giving the deepest alarm to the so-called thinkers of that country. Paul Leroy-Beaulieu says she is slowly committing suicide. Mr. Haynes, U. S. Consul at Rouen, in a report on "The Depopulation of France" just written, states that "Nearly 17 per cent. of the families of France are childless; more than 24 per cent. of the families have only one child, while only 9 per cent. of the families have three children." The excess of births over deaths in 1899 was 31,321; in 1900 it was only 20,330. 'Until 1850 France, in population, was first of the great European countries; to-day she is sixth, with Italy threatening to surpass her and leave her seventh and last.' "In 1800 the population of European nations was in round numbers 98,000,000, of which 26,000,000 were French; in 1900 the figures were, respectively, 343,000,000 and 38,000,000. Thus France had 26 per cent. of the population of Europe 100 years ago and now has only 11 per cent." Mr. Bertillon may truly say that France 'is threatened with an irremediable fall.'

Strange as it may seem, it appears that America is excelling France in shrinkage of the native breed. Writing in the Medical Record (Jan. 31, '03), Dr. George F. Shrady said:

"That native-born Americans do not produce children as they once did is a melancholy but fully accepted truth.

At the beginning of the last century they were among the most prolific races of the world, but the birth rate of the native-born American has been steadily decreasing, until now the inhabitants of the United States of native stock have smaller families than almost any of the civilized people of the world." "The comparative sterility of native-born American women is a serious matter, but one which has forced itself upon the notice of thinking persons. The woman of this country, whose ancestors were born here, is generally averse to bearing children. She is, as a rule, of fragile make, nervous temperament, and far more intellectual than are women of other nations. But with her growth of brain-power she has declined in physique, and maternity, with her, is an ordeal to be dreaded and avoided if possible. Thus it probably happens that the birth rate among native-born Americans is continually decreasing."

False economic ideas and the evil life they have engendered have brought women to this fragility and the breed to the threshold of annihilation.

J. Weston, in a study of the subject,* declares that "nowhere, not even in France, is the problem so serious as it is in the United States. History may be searched in vain to find a parallel for a country dependent on foreigners for its vital strength." He finds that in no New England State is the American in a majority. Dr. Jesse Pickering, of Boston, concluded in 1851 "that there was no natural increase in the strictly American population." In 1860 "it was discovered that the first generation of Americans had families of 10 and 12; the second, third and fourth, families of 7 and 8; the fifth, families

*In The Nineteenth Century and After, Dec., '02.

of 4 and 5; the sixth, families of 3 and less." Our early colonists were remarkably fecund, without the aid of immigration, doubling themselves in 25 years. Since 1850 'the foreign birth rate has gained on the American birth rate until it is now four to one in New England,' and though in lesser degree the same is true everywhere. In Illinois the population is 4,821,550, of which 966,747 are foreign born and 1,498,473 of foreign parentage. (Weston.) Between 1820 and 1899, the same writer says, over 19,000,000 persons settled in the United States, nearly half of them (over 8,000,000) being from the United Kingdom and Canada. 5,079,362 Germans came in that period, and 1,252,051 Swedes and Norwegians. Since 1893, however, Saxons, Celts and Teutons have fallen off and the foreigners now coming are mainly from Eastern and Southeastern Europe, being Italian, Slavish, Jewish and Austro-Hungarian.

The character of the immigration reflects the prosperity of the American masses, showing that it can now tempt only those of lowest economic condition who are able to reach our shores. We are no longer the haven of the oppressed, but only something less of an evil than the inferno of Russia and overpacked Italy. A common American who now ventures to bring a child into life gives it little better chance of happiness and expansion than were he its parent in military and semi-feudal England, France, or Germany. Naturally the somewhat thoughtful American of the average strata will recoil from the responsibility of dragging offspring into this deadly vortex which the struggle for existence has become.

To many upper-class Frenchmen and Americans the

paramount problem is how to increase the population by enticing natural fecundity, and the way they go about it is very illuminating. In France they founded in '96 a National Alliance for Increasing the French Population, and adopted as two of their leading principles: "It is the duty of every man to contribute to the prosperity of his country as much as it is his duty to defend it.

"To bring up a child is a duty to the State equivalent to paying taxes." Further urging each family to have at least three children, and that families having more than three should be exempt from taxation.

How unpractical this program! If all families took the advice there would be no tax fund of consequence to carry on the State; if many families took it the remaining would be so burdened by their heavier taxation that they would either restrict their families to one or no child, or migrate, in either case counteracting the increase of population; while it would embargo marriage for all unwilling to assume the economic burden of four children.

The causes assigned by these Frenchmen for their national sterility are very amusing when taken in larger perspective, and they touch us because the same cheap and futile remedies are advocated here. 'Neglect of religious practices and beliefs' is one of the chief causes cited.* In the poorest departments of France the diminution of the birth rate is not yet observed. Naturally these poorest people are the most ignorant, credulous and least swung free from religious thraldom. Such reproduce foresightless like birds, shifting responsibility for their population on to God. The prescription for

*See Haynes' Consular Report.

making population is very simple from this point of view, viz.: keep the people brutishly ignorant and they will beastfully propagate. Under the screws of religion they will multitudinize offspring, thoughtless of the degradation their pig-like progeny are to welter in. They satisfy the theory that human flesh is born to prop States.

Paternal selfishness is given as another cause of French depopulation. "Many fathers, who would have been able to live in ease if they had a limited number of children, are compelled to labor on very earnestly to provide for the family." But why is this selfishness? The father may wear out his life rearing four children who will consume their lives rearing four more each; what is gained? The population of France or America is kept up, but who profits by it? Not the sorry devils who mangle themselves making the population. And with what boon does a man bless a child by bringing it into a galley-world just to perpetuate the galleys?

He will be told again that it is his duty to aid in the perpetuation of his country. But for what good, and whose good? Not for his own—what material or spiritual profit has he in convict-like work all his days? It is abominable to tell him that it pays him to make the great personal sacrifice required to continue the country. And his children, had he them, doomed each to convict toil all its span, would feel the same about it. This man would therefore foolishly deplete himself and bedevil his life by begetting. He cannot see point in filching himself of the one life he has for the benefit of this machine called Country which demands so much of him and gives so little back. Suppose the country goes

down, he will have lived; whereas, if he toils for children to bear the country up, he will not live, nor his children. It is ghastly to demand this self-erasure of him.

All the more ghastly, nay damnable, if there are some few who gather in the grain of this manifold sacrifice and bloat themselves to death with it; who erase themselves not at all, but swill and swill. Some people clamor and shriek to have the population perpetuated, exhorting, prodding and bribing *others* to sacrifice and populate. Now why? Insist on knowing why. Because the country is *their* personal estate, kept by God and worked by ass-man for their welfare. *They* never sacrifice for it, they exact of the propagators *ad infinitum* immolations for it. No wonder they want it perpetuated, and beg others to sacrifice and agonize to keep it up; no marvel they pray for patriotic population when the population is to be their clowns, slaves and pack-asses

These people have *fixed incomes* which all other creatures must perpetually pay, and if human population withers these incomes shrink, the human ass-element then being too few to create them.

Blah! This book has been misnamed
It should have been
"Down With capital"

CHAPTER VIII.

RACE DECAY THROUGH PATRIOTISM.

These fixed incomes are the key of modern States, patriotism, and countries. Countries exist for the fixed-income clan, and inhabitants lacking such incomes exist for the possessors of them. One of the supposed duties of every citizen is to defend his country, and the State enforces it, but in this duty the citizen is merely defending the fixed incomes and the loafers and conspirators that enjoy them. If any one disbelieves in States and countries as organs of fixed incomes he is morally absolved from serving in war to defend them, but the States then hound him, make him the target of hate, imprison and murder him for declaring his right to exemption. Why is this? The fixed income class, *being the State proprietors,* need their domains defended in order to preserve their incomes, and would be crazed and lost if the common citizens should decline to surrender their all to this defence; whence they shoot each independent resister of their orders as a traitor *to his country.* He is merely a traitor to *their* country, not to his; he has no country; he is a traitor to *them,* to *their fixed incomes;* he must therefore die.

The patriotism instinct, confirmed by killing all the disobedient, usually suffices to cause the many to die

for the fixed-income few. Patriotism, upon close inspection, is a wondrous emotion. Since fixed incomes are derived from and supplied by the many, *patriotism is a feeling which presses the many to compel themselves to exist to deliver fixed incomes to the few.*

The sentiment can be so managed that the many will shoot, imprison and lynch the independent men of their own class who proclaim their emancipation from duty to fixed incomes, however frightfully these killers and lynchers themselves groan under fixed-income chains; for the patriotic frenzy being age-old and blind can easily be inflamed to perform its customary deceit and madden the suicidal unreason in the average mind. For, although the people resent fixed incomes, they do not resist them in the face of stupid traditions and instincts of ancient cloth like partiotism. They likewise pale before the proposition of rescinding all fixed incomes outright, because it conflicts with other ancient instincts clustering about property rights, which are really property crimes.

Now these shackles of instinct have caused the people to invent a new and terrific type of revolution; they combat fixed-income lords in a manner that shelters them from being shot as traitors to their country and rebels against property: they decline to manufacture population. It is a strike against calving slaves. It is a people's injunction upon conception which no Supreme Court or capitalist bribery can lift. It is a boycott on the procreation of human tenders and feeders of the swilling rich. If really understood the movement is tremendously significant, being a profound revolution without running counter to duties for disobeying which the State (fixed-

income holders) has established its right to slay citizens. *The common rabble's refusal to child-bear is a great social rebellion.* The Christian religion has hitherto held this form of rebellion in check, either by preserving popular ignorance or by teaching false dogmas, but the fortunate collapse of religion removes this check, and the old doctrines can no more become puissant again than a man who has lost a leg can grow a second one.

The only logical way to fight this astonishing social upheaval is with the weapons for quelling other forms of insurrection against fixed incomes ("country" and "property"), namely, the bullet, guillotine, prison, rope and executioner's chair. In other words, they who will not beget and feed up at least four children to generate unearned wealth for the thief caste should be executed as traitors. They are rebels to State, Country and Society, of which unearned incomes are base and apex. If they maintain their strike against propagating slaves to repair and rebuild these social structures, our antiquated property institutions will as surely fall as if they were overwhelmed by a tidal violent uprising. Since common mankind lay and hatch the eggs of wealth for their owners, breeding themselves hen-like to fill the fixed-income nests, if they extinguish themselves by wilful infertility, the fixed-income system dies with them.

Income owners clearly foresee their fate, but unhappily for them they cannot murder the revolutionists, because income owners of the past neglected to establish the State right to execute non-propagators and to compound a general instinct authorizing their murder. Religion and popular ignorance were arrogantly masterful till recently, so that none dreamed the time could

come when Religion would be angrily repudiated by the masses, and the State let the time slip when it could have installed non-propagation as a mortal crime. Religion taught the blessedness of procreating immortal souls for heaven, and that the convict years of earthly torture for the benefit of the fixed-income few was the plan of Divinity for schooling the tortured for celestial joys. The State rashly trusted Religion, that with these powerful spiritual screws for forcing population the child output of the fixed-income producing many would never fail. So in the earlier days when it might have done it the State neglected to make non-propagation punishable with death, as it did non-patriotism or refusal to defend fixed incomes with life.

We now find the French Alliance for stimulating fecundity striving to undo this error by identifying non-propagation with non-patriotism. But it is too late. Notice that neither this nor any other population alliance is offering to abrogate fixed incomes.

Yet that abrogation alone will solve the problem of population. French alliances casting about bat-like for the smallest thinkable bribes to spur the people to propagate without touching fixed incomes are ineffably silly. They have hit on this: while they cannot hang or behead the refusers, they hope to compel them to carry the whole burden of the State on their backs, by wringing all the taxes out of them. With these taxes are to be paid the annual charges on the national and municipal debts, which are the sources of many of the unearned incomes, so that any man who participates in the revolution of depopulation shall be heavily penalized by being forced to provide an exorbitant share of the incomes of the idlers.

The resisters must furnish an interest alone on the debt of France $223,000,000 annually. This debt, "including the debts of the communes, the departments, Paris, and the floating debt, amounts to about $6,000,000,000" (Haynes' Report). The two hundred and twenty-three millions interest is a part of the fixed incomes which the common citizens must create and of which the wealthy own the large blocks. Why does it not occur to the Population Alliance to propose *the cancellation* of this egregious debt burden? That would be a real relief to the people, and many whose luxury expenditures are the largest would not thereafter go scot free. For the rich who pay a tax on large luxuries meet it out of the sums of interest or dividend incomes given them by the people, so that luxury-taxes are not a contribution of the rich to the support of the State, but of the poor to it.

No population-increaser advocates cancelling public debts to equalize popular burdens, as that would begin the destruction of fixed incomes, undermining the might of the privileged for which States exist. Income owners care naught for preservation of States if it must be gained by vacating their privileges. Their plan is to invent little bribes to the people to populate—then to compel the people themselves to pay the bribes. The French bribe contemplated, release from taxes, imagines great general obtuseness; for if half of the people accept the bribe by having four children, the other half will pay the bribe by their taxes being doubled, while all fixed income owners will harvest their incomes as before, increased by the toil and competition of the new population. If, to escape this double tax burden, the

second half should now conclude to have four children, the promised exemption could be made good to none, taxes would need to be restored as at first, but all the people would have been wheedled into assuming the load of four children without any offset at all. Conditions for all but the fixed-incomers would sink from the entrance of fresh souls into the bread struggle in a gladiatorial arena already packed. Seizing its advantage the income class would cut wage and salary, taking on to itself another layer of wealth, when the people would find themselves doubly swindled.

Fixed incomes arise not only from interest on public debts, which are a machine for draining human milch cows every instant under the ægis of patriotism, but likewise out of the general property system, which delivers wealth to owners and to non-owners dependence and poverty. Factory, ship, railway and mine owners take fixed incomes from the people, which depend on a flush and regular supply of the poor population. State guarantees and protects this mechanism, duty to perpetuate State by calving population being the synonym of giving rich men industrial profits. Fixed incomes alter with respect to size and within narrow limits may shift owners; but always this fact is dominant: The incomes are invariably confined to a tiny bunch of men for whom the people at large breathe, breed and do their convict stints.

There would be no trouble in obtaining a plenteous population in France or anywhere if unearned incomes were expunged. Equal adjustment of public burdens would follow, all would acquire means to live effectively and rear their quota of children needed by the race:

abolition of all forms of fixed income is, therefore, inevitable.

With these burdens strapped on him the wise Frenchman chooses to live his life and let his country sink. Judged by all prevailing standards of morals he is right. As the rich employ "country" for a weapon of raid and pillage to enhance their own luxuries, the people must either take both country and property from them or find some less dramatic but not less efficient means to circumvent them. Prevalent morals, the ethics of fixed-income thieves and canting philosophasters, prohibits the former course as highly revolutionary and wrong: so the people are driven to less overtly strenuous, and unforbidden, but really far more drastic measures—voluntary depopulation, whose end is extinction not only of fixed incomes and property, but of State, Country and Race.

Such is the natural method of the timid and semi-enlightened. The French are inebriated with false morality. Were they sober they would rub out the public debt and all unearned incomes: but if not up to this, they had better depopulate France as they are doing.

Other nations as they awaken will either follow the French in sterilization, or if saner and braver will erase the rich. The American situation differs from that of France, and how it is working out here will be later shown. The general law is, *In no civilized land are people justified in child-bearing unless with a view to destroying the system of fixed incomes.*

CHAPTER IX.

ORIGIN OF BELLY BILLIONAIRES.

Since the fixed income is the pivot of modern status, and since many quite good thinkers cannot untangle their minds from its magnetism, something regarding its origin will explain the remarkable phenomenon of its obtaining a grip on the United States so powerful as to suppress population, stifle noble ideals, and fully corrupt the people.

Kings and emperors wrought the doctrine up to perfection. They established their power not only by treachery, murder and force, *but by the arts of dazzling.* Excessive magnificence has always been a singularly potent support, while also the major emblem of kingship, acting on the people to charm, overawe and subdue them. Kingship established *the right* of personal magnificence, and all rank and standing came to be measured by degree of material splendor. The original standard was sheer brute force, later succeeded by material magnificence, both of them growths prior to the emergence of conscience and higher brain. From the viewpoint of conscience and brain human grading through material magnificence is not only crude, clownish and silly, but the right of such magnificence is an outrage. It is a pernicious, death-fraught relic of our

mental savagery, as the vermiform appendix is an offending and destructive survival in the body.

But kings having established the practice all persons of lower mentality and superior brutality toadied in their wake. All over the world inferior minds pursue material wealth and estimate human values from degrees of material magnificence. And inferior minds being still in bulky excess, they give their scurvy standard dominance. The wealth chaser and pomp fakir are low-built men invariably, baser in brain stuff than their fellows who can conceive and pursue ungainful aims. All the materially higher classes of the world are inwardly rotten, all wealthy, royal and aristocratic societies are stamped and cursed with plebeian mentality, while the earth's patricians are the seekers of human ennoblement.

It was originally believed that a superior breed of men had peopled the United States. Either this was an error or the breed precipitately fell, until now it is unbeaten in baseness, greed and corruption by any civilized people, the Russian ruling class excepted. They excel us. The material-splendor standard immigrated hither and rapidly evolved, private citizens out-blazing the glory of kings. It was the triumph of stupidity; for the canaille in character dominated, and the mud gods of the canaille—the Rockefellers, Morgans, Astors, Carnegies, Vanderbilts, Harrimans, Goulds and their breed, became autocrat despots of American life. These uncouth intellects, living by highway robbery, literally simian types of man, not only transplanted kingly standards of brutish and morbid materialism to this country, but forced them to an equatorial growth, restoring and

distending the institutions of a shabbier brain period. The actual dregs of the American race, its spiritual cads, clods and clowns, by vaulting cunning and scientific infamy, have vanquished the higher brain men.

Their victory instrument was the fixed income. No man with what he personally earns can install the gorgeousness of an Oriental potentate, but the unearned income allows the vulgar American to blossom into a Hog Lord of oil, steel, railways, banks, or beef, and to out-blaze all material suns. The principle of the fixed income is thievery; it takes what others make. But if men could really earn these great incomes they would have no right to them, owing to the evil effects of owning them.

Admitting this fatal income principle into a new country with prodigious raw resources, it was predestined that obsolete refuse kingship would burst out in more tragic, damning grandeur than the world in its whole history had known; the hand of progress would be turned back; and before the lost ground could be recovered rivers of domestic blood would be likely to flow. But we have made the mental canaille our kings and the battle is before us.

Material grandeur with kings was the aim of power and a trick to gain more power, and as it throve at the cost of popular liberty and development, it was illegitimate. But as kings possessed the argument of death —brute force—they eventually compelled their subjects to yield and actually to *believe in the justice* of flaming pomp and damning display. They stamped this belief in their subjects by force. "It was not till Cesare Borgia displayed his magnificence at the French Court, till

the Italian adventurer matched itself with royalty *in its legitimate splendor,* that the lowness of his origin and the frivolity of his pretensions appeared in any glaring light," says Symonds. As if the splendor of courts had ever been legitimate or other than what monarchs were able to extort or wheedle from their people to the latter's ruin.

Monarchs and powerful courtiers having legitimized grandeur by murder, private citizens aped them, borrowing their right of blasting magnificence, which at length took its place firmly as a settled justified *beneficent* concomitant of wealth. The system enacted was this: The people, empty of spirit to combat kingly encroachment which degraded all, solaced themselves *by encroaching on each other,* all in the measure of their capacity, creating a hierarchy of brutality. The successful, though louts and flunkeys, flogged and spewed upon by the silken king and courtiers, gulped their ignominy and cheered the king in return for the diabolic joy they found in applying the screws of degradation to companions of their own class. It was a world of sneaks and snakes. A perfect system of devilish meanness was evolved which in our day has attained the zenith of infamy. Contemptible simian citizens with humanity burnt out by this riotous impulse to gorge and oppress, are turning their fellows into demons and stampeding society to a vertical cliff of death. All the vilest attributes of kingship have been imported here by private persons of this festering moral stamp, whose orgasms of power and splendor exceed the lurid waste of a hundred kings, who know no responsibility, who render back no pay to the people for their orgies, and who turn the lives of the many to grief and ashes.

They do it by claiming the private right of fixed income which kings grabbed by popular strangulation and maintained by endless organized butchery of the free and just-spirited, *until by the natural selection of murder, higher intelligence and a true sense of freedom had been torn out of mankind and only slaves survived to propagate slaves.* This is why certain men, below apes in character and moral grade, the Morgan, Rockefeller, Ryan, Rogers, Harriman, Vanderbilt, Belmont, Astor, Carnegie, Armour, Gould variety, can enthrall, cuff, kick, debauch and revolutionize a nation of eighty millions. Reviving in a new land a principle formed and fed by murder, legitimized only by the ruffian ruler's bludgeon, a principle foul, senseless, savage, ridiculous, satanic, jamming man down to the moral depths of Australian Bushmen, these detestable usurpers begin again the old sport of making mankind a devil's ladder, each fearing and hating the other, every man's worth measured alone by the number of brothers he can batter and crush—by the neighbors he can scalp of property and skin of food. Since the uncorking of the insurance cesspools, even the press of the rich acknowledge with the New York Sun that "In our commercial life a man who allows himself to be driven out of business, who sacrifices his *material self, for a principle,* is brutally and ruthlessly *classified as a fool.*"

The antic extravagances of the excrescent German emperor, borne by an unripe people, illumine our principle. This half insane man's annual income is about $5,000,000. He owns 83 landed estates comprising 250-000 acres. Of his income the Prussian people present him with a salary of four millions a year. Many of

the generous Prussian wage-serfs and peasant boors do not know if they will have a next meal after paying their imperial Moloch. Besides a magnificent court for himself, the Royal Parasite maintains costly separate courts for his relatives. His own is thus described: "There is a Minister of the Imperial house, a director of the Imperial household, a director of the royal archives, and four councilors of the royal household. There is a president of heraldry, a senior lord in waiting, a court marshal, a master of the hunt, a master of the kitchen, a master of the royal chambers, a house marshal, a master of the stables, a master of ceremonies, and numerous councilors attached to all these departments." The keep of these idle parasites costs the Prussian poor their own rights to eat and live.

But when the Imperial Vampire travels his splendor shines unparalleled. "Wherever he goes he is accompanied by a large suite of officers and gentlemen and of household and court officials. He takes with him his own carriages, his own horses, his own coachmen and grooms, his own stablemen, his saddlers, his smiths, and so forth. As he journeys his entire study is transported from place to place. During his recent Mediterranean trip the Kaiser give away eighty diamond rings, a hundred and fifty diamond pins, thirty-three necklaces, thirty golden watches, a hundred golden cigarette cases, and twenty other articles of jewelry to various persons from whom he received attentions in the course of the journey. The whole Mediterranean trip is estimated to have cost over sixty thousand pounds. The cost of the Kaiser's journey to Palestine six years ago exceeded one hundred thousand pounds."

This model anciently set up by rapine and murder in the ages before morality, *is the source of capitalist grandeur,* so that the basis of present rich men's magnificence is the whole past fabric of human crime.

In Germany the natural increase of population (excess of births over deaths) in 1899 was 795,107, which may mean that the people, duller than the French, acquiesce in a life enslaved to Fixed Incomes; or it may mean that they expect by greatening the population to embitter the struggle to exist and so wake the people out of their cradle morals by suffering, and abolish unearned incomes.

Granting the Kaiserly right to this murderous splendor while the people hunger, a right still watch-dogged by governmental assassination, private citizens are likewise entitled to blaze at the cost of popular ruin, and the murder forces of the Imperial State will uphold them, since the ruler *must* defend them to vindicate *his* right to baleful magnificence.

American repudiation of kingship was intrinsic rejection of all the ravenous claims and fraudulent rights erected by butcher kings with their state tools of Force and Assassination. We adopted a State whose single unique sanction is *the equal good of all citizens.* Our millionaires have reintroduced the European criminal State with its cowardly criminal functions, and restored the sovereignty of Force and Murder to protect them in the swing of their kingly pomp.

So these millionaires are traitors to the American principle and Republic. In every sense that men can be enemies of their country and countrymen, they are. The uplift to groping and bleeding mankind which this nation seemed destined to give, they have frustrated. By that,

they have made themselves curses, loathsome betrayers of the human race, which had the right of lofty hope in the American undertaking. It is a treachery of which there is no mitigation. If a wasting plague dried the blood of nine in every ten of mankind, its evil would be light compared with them. What are they? Czar gourmands of our body and spirit life. Think of a great people, bullied, cowed, scourged, deviled, grovelling to the sovereignty of a score or so of Hog Czars! Yet in verity these Czars are literal fiends and hogs, who from seats of blood on the tomb of liberty, with Caliban minds, mongrel of devil and brute, rule us. For they do what fiends would do were they given control of the world. They hog all they can get and the people rot in want. That is the fiend rôle.

Sensitive ladies and gentlemen of piety and culture, with stomachs full and fine homes, ask yourselves in honest calm if this is not *true*. I call a man bloatedly and gorgedly rich, with thousands of wretches starved and lank crawling over his very feet, pleading for life, with ghastly, foodless babes among them, *whom he sees, whom he makes that they are by his gorging*—I call that man, in the language of exact science, *a hog, a fiend*. If *you* were writhing under the iron whip of want, if you were mentally capable of imagining yourselves locked in the cell of poverty where millions of Americans now waste, feeling yourselves inch by inch dying for gorgers to gorge, while these belly billionaires thunder by in their chariots, you would say my language is exact. *You would marvel at my moderation*. Yes, even you, belly billionaire worshipers. But if you are luxury-sogged and dollar-drugged you will call me your enemy. I am.

CHAPTER X.

AMERICAN RACE REVERSION.

We shall now examine the consequences to the *present* American race of this American reversion. The decay of our population is due in part to the new insight that it is no longer worth while to people the world for the lives that men lead. As already shown, a man who does so is little short of a criminal. The function of present marriage is to multiply young for the hoppers of the rich, where they are ground into wealth which they never enjoy and hastened to their graves, having had nothing to justify being born. One of the workmen in the mills at Ramapo near New York said, "We all have to drink here to bear up under this work." To marry with the purpose of a family in this economic order is a travesty, and a sin against the children, who may well curse their parents for afflicting them with life. The question cannot be brushed away, what right these parents have to people up the factories, farms, mines, department stores and counting houses of the rich. The answer is, *no right.* By parentage a man becomes his child's enemy. The unborn themselves mutely appeal against being shunted from unconscious peace into this sphere of tragedy. Here are wretchedness, festering swindle and defeat: there rest. Their

begetters yield to a gust of passion, forgetting the cost to the life they violate. If parents elect to wallow in tragedy, stunting and degradation, they cannot be forgiven for projecting other creatures into the welter established by their cowardice.

Such are unfit to breed a race; their progeny, being worse poltroons than themselves, will suffer more miserably; and for such vitiated stock the right thing is painless self-abolishment by transmitting its penury of stamina no further. In view of both the offspring's suffering and the quality of the race, it is well for such stock to die; *the best family is therefore the sterile family.*

If this doctrine prevails generally Western civilization may become extinct. But is this civilization as it prevails to-day worth preserving? And is the life of the races that have produced and embody it worth while? For my part I answer unhesitatingly no. The present American, British, French, German and Russian races ought to expire, to be supplanted by breeds of higher potentiality. Perhaps the common Russian people have a germ of this future quality, but the other peoples seem like decayed families, stamina gone and the day of rejuvenation past. They have become morally stationary. The best thing that can happen for them and mankind is extinction.

It will not do to take this position without a sufficient statement of the reasons which fortify it: these reasons are found in the principles of Western civilization. *Western civilization stands for private magnificence and luxury against personal and general development;* it stands for a system that crushes the weak and

defeats the best—where indeed the best even more than the weak are crushed, neutred, destroyed; it deifies power against quality; it is a system in which the nations spend their last farthing and uttermost strength in mutual stabbing and annihilation: each European nation group is a camp organized for the savagest intermutual murder, and America by her Philippine policy and Rooseveltian bullying launched wilfully upon the same infamous fate; it is a civilization carried on everywhere for the benefit of a few specialized criminals: in Russia for the Czaral house and Bureaucracy, dens of thieves; in America for the millionaires, a band of bloodthirsty pirate outlaws; in other countries king-crew and aristocracy are joined with monarch manufacturer and financier to strangle the people with whitewashed hands; a civilization wherein these petty nations remain selfishly foes to one another for the vile and mean private ends of the nations' masters, in place of uniting as higher brain dictates for the evolution of the world; a civilization nursing cruel and brutish race-hatreds, persecuting if not murdering the Jew after ages of maltreatment, forcibly incorporating the negro into society as a slave and then despising, socially ostracizing and often hanging and roasting him, because he is here, though demonically dragged here by us; a civilization as in the United States wanting moral strength to choke off and exterminate a gang of the mentally crudest and morally foulest vampires known to modern life, the rich, who rose in one night, drank the blood of the palsied people, and drink it still.

This without a note of exaggeration, indeed with far understatement, is the civilization we are warned to

preserve; races with these moral atrocities as the warp and woof of their character are the vessels of the civilization: *they ought to pass away,* we hope that they will pass away, and that means of producing new races, or one enfolding race lifted above the principles and crimes of civilization, will be found. If not, let these breeds lapse to destruction and die as not worthy to cumber earth.

Thus we take our stand uncompromisingly for the dying of the present great brutish types and their principles. We are not afraid to say, let the races cease to breed; in doing so you will be promoting the evolution of the world, or at least freeing it from the stain of your existence. The Japanese, inferior to us in the principles of this precious civilization, conquered Russia because they were in possession of principles far superior to those of civilized tribes. Might makes Right is the Americo-English-German-Russian first principle, both as nations and units—Right makes Might was the principle of the uncivilized Japs; luxury and magnificence though your brothers in civilization starve dead is the law of the Christianized enlightened West: of the benighted men of Dai Nippon it is rugged simplicity and united devotion to something above belly.

These are really traits of a race above civilization. It is not necessary that a race should pass through the fen of civilization to reach a higher status: civilization is a coil of consummate stupidity which a bright race would skip, especially with our example before it. Yet civilized peoples await with hope the civilizing corruption of Japan, lest if she avoids sinking in the common Christian mire the supremacy of the races debauched in

civilization way be menaced. While British officers of all grades conducted a systematic swindle of the British government and people in the South African war, the Japanese in Canada and here sent home part of their wages to aid in the struggle with Russia, and Japanese officials voluntarily sought a reduction of their salaries. This nobility is attributed to their *barbarism,* to the patriotic but dying tribal spirit. "Like other races they will run their course;" with individualism all the dishonesty, fraud and meanness of a higher civilization will appear; "there need be no uneasiness over the yellow peril, for the symptoms of that national old age which is weakening Russia and other European countries will also develop in Japan." (Toronto Globe.) How expressive of total character decay is this sigh of joy that an honest and decent folk will morally rot like the rest of us!

But therein lies the mistake. As new races appeared to replace the rotten Romans, new ones will rise to displace the five great branches of rotten civilization. Japan may be in the van of these dawning nations. These new breeds will bring or form a moral quality which we in our senile avarice and chronic neuroses of swindle and hate, cannot even think. It is not intended here to study the evolution of these races. It is not unlikely that the negro will be one of them, or possibly a cross between the negro and white. The possibilities of higher cross races remain to be evolved.

The negro already displays the germs of traits loftier than the white man's. He should be cultivated not to become a repetition of the white, but to evolve a variety of his own kind, with characters supplemental to ours,

with which he will hereafter enrich us by interbreeding. The negro is a priceless American possession. Look at what he has already done here, although but one remove from Africa. He is our great race opportunity; we can with him, because he is among us, work out the problem how swiftly a backward race may be evolved with help, while we can use him for our own culture and purification by eradicating toward him one of civilizations worst vices—race antipathy. Where the negro is treated as human he is a worthy and delightful social factor, spicing the emptiness of the white man's cultured intercourse. But let the black be encouraged to develop *his* best powers, not to copy the shoddy qualities of the white now viling human life. Then, in later interbreeding, he will have great things to add to us, and he may shame us into cherishing our own real qualities. A mixture of Japanese and Aryan bloods might correct the brutality of civilization, the former being apparently of more delicate and elevated fibre than Western man.

The narrowness of race chasms is attested by the following facts known by the writer as authentic. At the St. Louis World's Fair a strong affinity developed between American women and girls and our brown fellow-citizens, the visiting Filipinos. After the latters' departure an investigation of photograph galleries revealed that something like 300 sittings of Filipinos with American girls in various postures of affection had been taken. The photographers stated that the girls were of respectable families. Seventeen girls were in women's hospitals at one time after they went. One American school teacher taken with a Filipino and arrested, offered a diamond ring and other things to the officer for

freedom and silence. The daughter of a wealthy family visited a physician for counsel, confessing her relation with a Filipino. One "respectable and wealthy" man sued for divorce, naming a naked Iggorote as co-respondent. It is easy to turn from these facts with astonishment and to neglect their racial bearing. They indicate nature's deep inclination to cross widely different breeds; it is nature's wise will to experiment, with the probability of striking out a higher human variation than we yet have. There would doubtless be the same attraction toward the negro if a local prejudice were not inflamed against him as a previous slave.

The negro may however be instrumental of higher race evolution in another way. Debarred by our stupid prejudice from social fusion with the whites, he may conceive of an independent development in our midst *on higher lines than civilization,* which, being more rational and representing abler adaptation to life, would enable him to displace the merely civilized Caucasian. The sins and senselessness of civilization are so manifest and entail so heavy a load that peoples even a little more intelligent could easily survive at the expense of the civilized.

There are two ideas which will give the peoples adopting them certainty of survival at the expense of races that reject them: namely, *frugal simplicity of life,* and *material equality.* Under these principles the product of a given amount of the people's labor would reach farther, enabling the race to be more prolific, and to thrive where stocks accustomed to luxuries would fail, thus supplanting them; there would be more leisure and energy for developing *mind,* which would increase

the advantage over competitors, while an intelligently simple life would fast mend vitality and store up new supplies of higher creative vigor; at the same time the chief cause of animosity among individuals would pass, which is inequality of material goods, and since it is this that instigates men to squander their lives tearing down and defeating each other's efforts instead of helping each other as brainy creatures would, the result of the change to equality would be an incalculable access of strength to its accomplishers, and would secure their survival over rivals governed by our maiming caste system of inequality, where each is everyone's foe, developing perforce into cunning tricky human reptiles—lawyers, statesmen, merchants, manufacturers, financiers —the higher cells and fibres of mind dead.

I am saying that peoples but little brainier than the senile civilized will seize on these two salient conceptions, that when they do the civilized will have no chance with them in the battle for race existence, that civilized breeds will either die or sink in impotence, while the new races will carry forward the torch of life.

Could the Jews shake off the dirt of their traditions, they might rear a most illustrious destiny for their race by planting this higher system of life in themselves, an indescribably grander thing than erecting another commonplace greedy nation in Zion, where as in old Israel and new Culturedom the strong, cunning, religious rascals will bask on the honest good. To consummate this idea the successful Jews must discard all luxury, reforming their lives to intelligent, healthy simplicity, and must give all their surplus wealth to imbuing their race with a culture loftier than civilization or Christian-

ity, and to equalizing means for a rapid breeding of their stock. I am glad the Jews never succumbed to Christianity, and I wish we could desist from corrupting the Chinese and lower races with it and leave them unweighted to rise directly into super-civilization. Thus from the Jews a type high above the now dominant peoples would emerge, which would leaven all the susceptible, and whose higher qualities and overpassing justice would gradually give them possession of the earth where races had crystallized to death in civilization.

It is perhaps better for the human race that this cannot happen, because the wealthy Jews of the world are as evil and soul blighted a set as the rich Christians. Like Christians, Judea is split by a horizontal plane into property thieves and employers above, with the instincts of wolves, and a proletariat below with the state and nature of slaves. The Jewish wealth-caste stands in with Power and Tyranny throughout the planet, crushing the poor of their own blood, and trembling lest these shall rise and take their own. The London Globe notes that in Russia "the Jewish working classes have joined with their fellows in the resistance to authority, *but they have been checked by the Jews of the bourgeoisie,* who are influenced more by a dread of a class rising than by affection for Czarism." Fearing that the lower class Jews may get their economic rights if there is revolution, the rich ones seem to prefer the continuance of the infamous Czaro-Bureaucratic régime, and hence "the leaders of the race have always preferred to get the best terms possible from the Czar's Government rather than to enter on the dangerous path of revolution. The better class Jews [meaning the best thieves] only

ask for toleration; and on that account they are opposed to the revolutionary movement, though the proletariat class have been inclined to throw in their lot with the Russian workmen."

In Romny, near Kiev, Russia, the Jews foresaw approaching massacre. The working-class Jews being abjectly poor, had no money to buy revolvers for self-protection and besought contributions of their rich coreligionists to arm and defend all Jews from slaughter. The rich Hebrews replied, No, we will not give *you* money to arm but will give it to the *police* to protect us. The result is described in the following letter to Sonia Weinstein, now in this country, written by her sister in Romny:

"My dear Sister:

"The robbers have not come, for a wonder, to our house, so we are alive. But to look on what goes on about us I have not the strength. In the two college buildings are more than 2,000 people hungry and quite naked. Their clothes were torn off. The city was burned in six places. But earlier they killed thousands and tore the clothes off many more. On all sides one hears groans and cries. My God, how will it all end? Are there no human hearts in other countries which will answer to this suffering? Can you perhaps do something for the naked and hungry children, old men and women? With me in the house dwell so many men that I have no longer any place for myself. I am so physically and morally prostrated that I can no longer hold my pen."*

*Written Nov. 15, '05. The writer is an able woman, the first of her sex to manage an extensive insurance in that district, which she conducted after her husband's death to support her family.

The gulf between the rich and poor Jews is here shown to be impassable. The rich Jew is thinking of his gold, be it Jew or Gentile that makes it for him. The poor Jew is a Jew dog to him as much as the poor Gentile is a Christian dog to him. Miss Weinstein declares it wholly untrue that in Russia there is common ground or common feeling between the rich Jews and the poor Jews. The rich expect to buy immunity from the police, though certain that their poor race-brothers will be massacred. So they give money to the police, who are active butchers of their people. And the poor Jews are learning the truth and are raiding the residences of their wealthy coreligionists. In December they invaded the houses and flats of rich Warsaw Jews, demanding large sums at the point of revolvers, and if refused taking jewels and money and destroying the furniture, so that many of the capitalist Hebrews abandoned the city.

These facts should have great consequences. The Jewish rich should lose their primacy in their race, being shown like Christian robbers to care more for ducats than race or man; they twist their wealth out of their own poor, and rather sustain the worst tyranny on earth than overthrow it and risk the coming of equality and justice. The Jewish proletariat should cast these perfidious aristocrats overboard and amalgamate spiritually with the higher stock of the Gentiles, who are also about to put away their aristocrats. By union of the best of Jew and Gentile—the common real men and women with ideas and ideals—race types above present Jew or Gentile will be created and Christian and Jew aristocrats extinguished.

However this particular mixture may fare, in the United States a new race is being compounded by the fusion of the immigrant elements of old-world peoples, which with its transcendent implications we must now consider.

Dwight sounds like a man who can't take it on the neck. He may be right - but why be so positive as to write in such a "superlative" style.

CHAPTER XI.

THE AMERICAN GREED BREED AND STERILITY.

If the study thus far followed is sound, marriage as it is to be will be determined by the principles able to cause the coming types to survive over the senile civilzed races now occupying the front of the world's stage. It is necessary then to unfold these principles with some care, and they will be seen best by dissecting the great social and race movements progressing before us.

We are now to study the relation of the race making or undermining forces to the United States. It was shown that abroad the self-sterilization of nations is a stupendous popular revolt and revolution. This depopulation is happening here, but it is concealed by unheard of immigration. We must ask, How do immigration and other peculiarly American facts affect race-dying, race-building, and revolution in this country? The revolution elsewhere progressing through race death may here be accomplished by *race substitution:* will it be? This is the next problem to undertake.

To us, altogether the most important race movement is the dying out of the old American type and the integration of a fresh breed. Our reliance on immigration to make good the sterility of the native stock and increase the population indicates a yearly larger for-

eign mixture in the inhabitants and an equal decline of the native element: annually the number or quantity of the American breed contracts, yielding its place to the insurgent floods. These immigrants are of every European family, and but for artificial bars would swarm with Orientals. Arriving here they soon begin intermarriage, or the intercrossing of breeds, from which the thoroughly new type is to spring. The old American stock will be in a measure taken up into this coming race; but *it will be submerged and lost* in the great currents of life from abroad, through its weaker stamina, as shown in progressive sterility, and other characteristics to be mentioned. "Our forefathers predicted that in 1893 the American population would be 100,000,000 from natural growth, not considering immigration. With all the large unforeseen immigration it was only 63,000,000." (Weston.) The annual influx is now over a million, who, compared with the native Americans, are exceedingly prolific, their families being three or more times as large as the latter's. *Nor do they, as a rule, wed Americans,* language and diversity of customs inhibiting it, while we at first instinctively regard them as lower creatures. So, during the fertilest period, the first two generations of residence, they intermarry among themselves much more than with us, making the great new foreign segment of the population, which swells fastest by natural fecundity, nearly free from American tincture.

Thus, through the immensity of immigration, through the great fertility of these hosts for at least two generations, and from the ever growing sterility of the native type, the American strain in the inhabitants steadily

thins, and of the composite race in making it will be but one slender strand among the many to compose the whole. This amounts to practical extinction of the type that hitherto has held and dominated the continent, and we at once see it to be a phenomenon of most prodigious import.

What stingingly impresses us in this movement is *the failure of the American breed.* It is losing its heritage in this hemisphere as the Saxons lost their England to the Normans, but far more fully, yes, and shamefully, since the Saxons fought and were not exterminated, while the Americans do not fight and are being *self*-exterminated. The decay and death of a great race is happening through its unworthiness, its dearth of virtue. The sum of the matter is that the old American population is giving its continent to stronger types and lustier man-stuffs, from untimely advent of old age or some eating race-rot. Were the malady curable or preventible it is a heavy penalty when in the mighty course of things this earlier race pays for its recreancy with death: for the huge irruption of these European hordes, while not a military invasion like the barbarian swarms that overswept, broke and swallowed the Roman Empire, is nevertheless a vast migration, focusing on a human species effete and dying of inner poison. The American disease was home-sown and self-invited. The old breed deliberately chose paths closed by the laws of survival, so that it is going to its grave as unerringly as if invincible barbarians were descending from the North and driving it into the sea.

That a new race is mixing here and wringing the blood of the old race out to evaporate on the ground is

evident enough: but the query is, *will this new race survive,* will it be any better than the dying apostates? Rome corrupted the incoming barbarians with its culture, so mastered, conquered, and destroyed the vital barbarian principle, and for two thousand years the world has been a sickly Rome. Will the same act be played again? Is the humanity newly compounding here in the tracks of the dying to take the mould of their death-culture and die likewise a little later? It hangs on whether the new race repudiates everything the old breed loves. We can put a mark of identity on this suiciding breed by unveiling one of its paragons: the breed is dying because it is at heart like this man:

Frank G. Bigelow, president of the chief Wisconsin bank, brilliant thief of over $3,000,000, part of it from "widows and orphans" who trusted him, is a grand pattern of the expiring type. He personified our wasters, chasing wealth by swindle and gambling, and dodging creative work. He was "a former president of the American Bankers' Association, the courted adviser of the Secretary of the Treasury of the United States, *the business associate of men high in the political and financial circles of the nation*—a man, in short, whose name until to-day stood as a synonym for ability, sagacity and probity in the banking world." He had a "magnificent home," his family was "prominent socially"—things so dear to the dying Greed Breed. "Gordon Bigelow, his son, a young man, has been known as a plunger in the stock and grain markets for a long time, and rumor said that a large part of the money embezzled by the banker went to meet the losses entailed by his son. The son has been known as a 'high roller,' and several months ago gossip

was busy about some of his big winnings, one successful coup having netted him, according to report, some $8,000,000." "The community was aghast at the exposure that came this noon." [N. Y. Herald, April, '05.]

It was naive for society to swoon at the regular habits of the Greed Breed. Mostly all the dying stock are at the same work, and the succeeders are the sun-gods in our sky. Out Sun Gods and our Hog Gods. Schwab, Gates, Frick, Hill, Rogers, Armour, Ryan, Gould, Harriman, Astor, Vanderbilt, Whitney, Carnegie, Morgan, Rockefeller—what ecstatical thrills these names send down the backs of the whole native stock!—these gamblers, swindlers, defaulters, who embezzle their whole wealth from the people and are the people's ideal! None so revered, they epitomize the Greed Religion of the old breed and Bigelow was one of them. Had they been chilvarous and known the honor they say there is in thieves, instead of biting him when he fell, they would have pensioned him and placed a gold cross of the Legion of Thieves on him, as a maimed veteran in the war of chicane, Professor Emeritus in their College of Fraud. But they dragged him to jail for ten years, by good behavior reducible to seven and a half, by certain pardon shrinkable to one or two. I shall compare this tender sentence with the convictions of the poor later on.

To describe the old stock is to define what any surviving stock will have to repudiate. The old stock prostrates itself deepest to the richest and meanest, glories in a veneer of sham culture over abysmal selfishness, lives for coarse and stupid show, is saturated with venomed avarice, prates religion and practises hell. It renegaded to ideals and propagates falsity in rich men's

universities, from which we get scarce a defender of great ideas but a profusion of lettery sophists and lick-boots. Old-breed Americans have become dolls. Behold the adult babes fighting in the stock pit and breaking each other's hats, not to create wealth but to steal it! Somewhere dirty unhealthy men and children are working in other pits *making* the wealth for these stockwhackers to steal: many of them are Americans too, the Greed Breed Americans that failed, yet guards of the swindle set and system. The silk-hatted effeminates have routed them to the gutter, where, living on the ooze, they elect to die in shame. They make up the big poverty rump of the American Greed Breed. This is the nature of the old stock which voluntarily, with cynic sportiveness, resigns a world.

Now between it and the insurgent hordes there is this portentous difference, that the latter are outcasts *and know it,* while the very basest of the old breed, the most starved and mauled, thinks it his personal profit to keep up the greed system. This thought carries the outcasts nine-tenths of the way toward revolution. Moreover, these immigrant outcasts come here to learn that they are defrauded. Verdant enough to believe this country the haven of justice, equality and liberty, as it boasts, when they arrive to find these elementary human rights long since burned by the orders of our Hog Kings, rights of which men like them have been robbed for a thousand ages—as it is written on their brains and in their eyes—the shock is profound and produces a nature which a very small spark will detonate. They find this land, presumptively unscarred by kings and hog ridden by no ancient order of nobled thieves, the ashes of Liberty,

Equality and Fraternity, and a Secretary of War named Taft saying that the Declaration of Independence was not meant seriously. They find the titled bandits they fled from nothing like so bloodthirsty as the money wolves that are battening here on the flesh of the men who earn the bread they do not eat. And at the feet of these crowned ruffians, modern Caesars, the degenerate Old Breed gibbering tremulous and senile. Instead of Religion, Rockefellerism, and the corpse of every citizen's honor rotting in that morgue, Wall Street. Law, where only victor thieves count. Ministers, speeding with gospel autos, wagons and tents to save New York souls, the saving being, if they are rich souls, a little more of their plunder given in charity to hoodwink God; if poor souls, humble gratitude that they are robbed by the rich for God's sake; and if slum souls, another spoonful of free ice water in summer. A sham salvation, a comic opera with the fires of hell for footlights and the city clergymen as star comedians, all repeating in chorus the Reverend Cadman's allocution, "I hold no brief against money, I only wish we had more of it to use as it ought to be used." A deeply sad show with the Hamlet of Salvation a Fagin.

All this the invading millions see, with a collision of hope and disappointment. Like old Puritans they broke home ties and followed the star of liberty to escape Caesars, and do you seriously think they will knuckle down to our industrial Caligulas and Neros? I think that by their hand commercial royalty will fall. Though starved all through their natures, they are not feminized by luxury and pomp, the practice of physical work reddens their blood, they do not worship the ghost-idol of

the dying American stock—a mountebank with hand out for bribes, cuirassed in commercial tricks.

We have a false theory that descendants of the old Americans are superior to these teeming hordes who look so raw and foolish as they hive at Castle Garden. But the virtue brought by some of our early settlers wore itself out and their children's blood turned to pap; they won liberty which their coward children have made over in fee simple to the aggregation of rogues: the rawest barbarian landing on the Hudson is psychically richer.

Yet tremendous efforts are being made to Americanize, which is to Greedicize, these comers. It consists in budding into them spurious and mean little wants, to gratify which they will abandon all noble and great wants. The curse of the working class is that if they can wear glazed collars and a few other capitalist insignia they think the goal of life won. Americans live to show their trumpery possessions. American education is a system for teaching all to ape the monkey habits of the rich. If this can be implanted in the poor as the end of living, the lesser monkeys will certainly not heave the greater monkeys off of their backs. Making this the aim of life for immigrants is Americanization. The loftiest prize held out to the poor is their spurious chance of becoming great monkeys and riding on their poor tribe's back. A Christian aim.

If the barbarians succumb to Americanization, their race will die of self-sterilization like the old Greed Breed; if they are triple armed with higher soul-matter to resist they will inherit America. If they would survive, they must adopt revolutionary principles. They must defy the choking up of their minds with small,

mean wants to the exclusion of the great revolutionary want to have all their own; they must defy the Americanizing slum teacher, settlementeer, and school teacher, who without knowing it and for slim victual fares, are the capitalists' scarecrows against revolution. Honorable office—scholarly Pinkerton guards of belly capitalists.

The new race must be absolute revolutionists. Their iron maxim must be that a fellow citizen who steals another's property or labor in any form is the same kind of a snake as any foreign prince who should sail into New York with a war fleet, shell it, seize it, and proclaim it his. There would be a rising of men in the United States to get at that prince. Yet New York shelters an aggregation of hog princes of wealth who have done just that to every person in this country without warships, and every town has a pack of co-partners of these pirates. They are foreign invaders with American tags on to mask their commercial rape of all United States wealth. Any race to survive will have to feel toward these home-hatched buccaneers as toward an alien invading thief and assassin. *Men who do the deeds of infamous enemies are infamous enemies.*

I am not writing to the immediate moment and can therefore tell the truth. The new race will have to cure itself of the disease of Christianity or it too will die. No Christian can be a full man, no Christian can comprehend what a full man is, no Christian can even want to be a full man. Three-fourths of him is made up of a false imagination of what God is. That three-fourths is so much waste space in his being, a bladder of unreality in him preventing life and power fibre from

growing in there. The Christian consciousness sees a false world and makes a false world. Its chief product on this planet is the belly billionaire—*and he is its product.* The foundation stone of the riches system and of organized modern plunderers is the Christian religion. Everywhere the vast bulk of its upholders are either thieves or *defenders* of thieves. One who would cramp his intelligence into the little mould of Christianity is like him who would crush his foot in an iron form half its size. A dead thing has done its work, and if the new race endeavors to carry the corpse around on its back it will get the disease of which the object died. Christianity has already killed infinitely many in body and soul, both men and nations. The race that would live must drop it.

If the new barbarian breeds have not nerve for these things they will die. Then if Western civilization continues in its course of deified rapine, Oriental races may inherit Europe and America and people them with inhabitants above Christians and beasts.

CHAPTER XII.

ONE DESPOT BRAIN ATTRIBUTE.

The old stock elected the path of material inequality. All men are not born equal, either mentally, morally or physically, but *they are all born with the right of material equality.* And the reason for this is that *equality insures the largest application of power to race growth.* Now material wealth is one of the fundamental agents of race growth; it may be used intelligently or foolishly for that end; but under material inequality it is certain to be used selfishly and stupidly.

Suppose a certain sum is to be divided among a hundred men: if distributed equally *many* of the hundred are certain to expend it wisely, for their intrinsic good; but if nearly all is given to two men, and the small remnant is portioned out to the ninety-eight, the whole sum is as good as wasted, for the overloaded two will squander their part while the rest will have too little to derive any good from it.

Yet thus is human society organized. *Society is responsible for the location of its wealth.* It practically gathers this wealth up and presents the bulk of it to a certain handful of men whom it selects, and the lean remainder of the wealth it allots to the vast remainder of the people. *It does this by selecting one attribute*

out of the thousand attributes of man and decreeing that to those in whom this attribute is most marked the nation's wealth shall be given.

Pause a moment and think how infinitely dumb it is thus to elect *one* attribute of man and make it sovereign over *all*. A prevailing man of one faculty will be created, who will be a monster. It matters not what faculty or quality is chosen, the resultant thing will be a monster, because a one-facultied creature cannot be a man. The intelligent inter-relation and development of a multiplicity of attributes is what constitutes man. If the highest premium is affixed to one of these qualities a process of selection will forthwith begin preserving those in whom the elected faculty is strong, weeding out, subordinating and destroying the rest. A race of monsters follows.

The musical faculty might be chosen as that to be favored exclusively, entitling its possessors to be given nearly all the nation's wealth. At once we should see the supreme energy of the people turned to the cultivation of the musical talent to the neglect of every other ability; those quite devoid of musical nature would receive the least or perhaps nothing, and would waste and die out; among them might be brilliant scientists, poets, philosophers, painters, inventors, architects, engineers, but being poor in musical aptitude, the only basis of claim to wealth or means to live, they would get nothing and be forced to die. Or they might be assigned menial service for the musicians, such as making their palaces and clothes, cooking their food and driving their coaches, waiting at their tables and cleaning their floors, attending to their chambers and washing their pet dogs,

but for the very meanest pay, since none of these labors would involve the musical power, the criterion of right to wealth.

Were the transition made suddenly, giving musicians general possession, we should have illustrious scientists and philosophers, mighty artists and industrial geniuses, scrubbing musicians' steps and blacking their shoes, dying of starvation under our wharves and committing suicide in our parks. Not only then would the higher faculties of persons with other species of brains than the musical be undeveloped and lost, the faculty of science, poetry and invention, but their income would be so cramped that if so reckless as to beget they would be happy if barely able to feed their begotten, thinking nothing of their intelligent education and development. Thus the descendants of all those gifted with any talent but music would shrivel up and vanish if they did not succeed in evolving a musical knack, or would degenerate into facultyless nonentity to become the musicians' menials. We should have a nation of a general mass of fools with *no* faculty; a few musicians of surpassing brilliance, fools in all other ways; and some between with fair musical gifts, also otherwise fools. Each life and each generation would be a raging struggle to heighten this single faculty, whence all other parts and powers of the brain would shrink from disuse, the varied gifts of men would fail, and the final product would be a race of musical idiots.

The mathematical faculty might be chosen instead of music, and then we should create a race of highly mathematical idiots. The mathematicians being sovereigns of

the nation's wealth, every project for general improvement requiring expenditure would have to be submitted to them, and they would decide by its bearing on their particular mathematical whims. Having but one faculty and lacking in the rest of their minds, they would of course veto what did not promote mathematical theorems or minister to their own luxury; for being *owners* of the wealth it would be their right to waste it at their pleasure; whence everything but mathematics and the magnificence of the mathematicians would starve. They would soar into the poetic realms of mathematical metaphysics, constructing infinite dreams of non-existent universes on mathematical hypotheses and deducing all the qualities of the spheres and their unliving inhabitants from the imaginary principles, while actually existing mankind at their elbows would be drying up and dying out of want. If any persons survived with mentality to know that these mathematicians were idiots and criminals, murdering the human race, and had the hardihood to upbraid them for their destruction of wealth and contempt of life, the mathematicians would have them put to death as brawlers defying the established mathematical order, or ironed and imprisoned, or quietly starved by branding them in such a way that none would give them hire for even slave's work.

With the brains of their fellow creatures stagnating and decaying from deprival of sustenance to live and develop, these mathematicians would be squandering all the material nutriment of society in mathematical debauches, constantly raising human idiocy to a higher power.

Suppose, again, the faculty of Hate had been that selected to give title to the absorption of wealth: we should then have evolved a race with hate as the supreme capacity and the world would be a chamber of hell. And we have very nearly done that, for we have chosen the faculty nearest to hate.

We discern that if society attaches the ownership of wealth *to any faculty* mainly or exclusively, it installs a system of natural selection causing those endowed with that forte to thrive and survive, while others sink in the scale and shrivel or perish; any other quality exists only by the sufferance of this one, tolerated but not developed, and a race is formed whereof the massed majority are fools in every respect through intellectual starvation while the few are even more full-flowered idiots save in their single attribute, which, itself being out of harmony with everything else, is a secondary idiocy. These terms are of course employed without opprobrium to express scientifically a state. The election of any faculty as the depository of social wealth produces a race of fools in all other points, *for the reason that wealth is the material of mental nutriment* and that all of it is absorbed in this one faculty, causing its hypertrophy, the atrophy of the rest, and a resultant society of fools—just as if all parts but one of their higher brains had been extirpated mechanically.

In the abstract no one would believe that any branch of mankind could act so fearfully against intelligence as to erect any one ability into the sovereign divinity of all others and supreme omnipotent despot over all its vital concerns: yet every civilized race has done so, though none as absolutely as our own.

The American Commonwealth singled out *avarice* for especial and sovereign culture. It made this faculty the Psychological God of all its mind powers, by agreeing that the wealth of society should pass to the characters best furnished with this capacity. The most avaricious men should be the kings and keepers of American race nutrition. They should be those with fewest and leanest higher qualities, who would bend such talents as they had only to clutching wealth. Society decreed that these men should be given society's riches, and should be royal dictators of their uses. Every human faculty was therein degraded and made a beggar to this, and the grab-type of man was raised into autocrat above all the fair and varied remainder of human potencies and individuals. It was said to the Supreme Grabber, Make avarice your eminent law, focus and absorb all your mentality in getting, and what you get shall be yours and you shall be unbridled in its disposition.

This, as in music and mathematics, was but constructing a system of natural selection to weed out all qualities but avarice, to idiotize the race in all but the workings of avarice, and to place the idiots who had avarice most evolved at the helm of human destiny. The old American breed did this thing. The scorching disgrace of it is that it knew better, and for its act it is paying with race extinction.

While I am not using the scientific term *idiot* opprobriously, neither is it figurative or poetical. The people completely lost their power of sane judgment of anything, deciding every subject by its bearing on riches; like a man with paresis the worthless seemed of exalted worth and vice versa; the constituents of sane growth and hap-

piness they despised and ejected, seizing on the defiling and destroying as the gospel of their ways. This is the literal qualification of structural fools, that is of men with brains malformed and running crazily. The American brain, dis-attuned to the real, broke, and then being no longer capable of true adjustments the race began to totter and collapse because its head misled it. Such is the deeper philosophy of American extinction.

Let us carefully trace our thought. Was it not the work of a race brain of fatally false structure to give the lord-custodianship of wealth to *any* single faculty? But to select the most viperish attribute, *avarice,* to force upon it the highest prizes, to elevate those super-saturated with it into Earth Gods, holy divine Providences of men, ruling only to ruin them—does this not reveal race-brain defects unthinkable?

Why should the *acquisitive faculty* be subsidized with the powers and privileges which men have usually accorded only to an Almighty? Why give vast brutal *Seizers* the power of shaping mankind? of electing the type that may live and prosper, and marking others for ignominy and extermination? of being thus the high absolute Creator of the species sanctioned to survive? of shearing men of glorious and diversified attributes by forbidding their growth, absorbing all vitality into the evolution of avarice, and reducing men to the ugliness of uniform Lust and Greed?

These dehumanized Seizers are given control of the Human Womb, the avenue from the unknown by which life enters, for they decide what kind of children may come. They decree that it shall be a low kind, to suit their spirit deformity—the higher kind they strangle

before birth by degrading the character of all possible parents. Those who might bring a high man-type in they effectively destroy. So they stand at the threshold, proprietors of the door by which mankind enters, scanning the issue, vetoing the best, and passing in only those fashioned after their own deformities. Here is the innermost cause of the degradation of the human race.

The deformed human products become the justifiers of the agents that deform them. That brain feebleness which occasioned these prodigious blunders produced simultaneously a swarming school of expositors and defenders of the blunder in the form of *thinkers,* whose mission is to repel attacks upon avarice as the rightful Captain of earthly Life.

The blunder was one that any child with a *well*-made brain would have discerned: and the moral fall of the American breed is here: that in the earlier days, before natural selection had weeded away the good minds and established the cripple-brained as deities, it *was* seen that the right of avarice to wealth and godship over man was an infernal lying principle.

CHAPTER XIII.

WEALTH AS VITAL EVOLUTION NUTRIMENT.

Wealth is something entirely distinct from the faculty of getting wealth, its uses and purpose in the world system are of another sphere than its acquisition: and therefore *the faculty of getting wealth does not carry with it the right to possess wealth.*

The nature of wealth is this: *It is the substance or vital principle of human development.* It is to the race body what food is to the human body: *it is the nutriment of race evolution.* The human body is organized so that in the main, *and in health,* food taken into it goes where it should: but here the astonishing defects of the race-body appear, for food taken into it, the wealth to nourish it, *does not go where it should.* The race brain has not yet acquired intelligence and power of co-ordination to send race food where it should. Race pirates, multimillionaires, seize the race nutriment, convey it to their luxurious dens, fortify themselves and consume it; they are the pus of society, causing its death. While they steal the race nourishment and corrupt themselves, society starves and falls under the maladies of starvation. It is just as if certain cells in the physical body should malignantly impound and devour the food we eat for the whole system, bringing blight and death on the system harboring such cells.

But the cells might say, "We have a great *acquisitive* faculty, which entitles us to all the system's food we can get." When certain human cells in the race-system, milliardaires, offer that statement it prevails, and the race replies, "It *is* your right to take our food if you have a great acquisitive faculty, and it is our duty to yield and die because the food is gone."

There is a closer analogy. These rebel cells in the race-economy in reality detach themselves from society, becoming independent alien organisms, feeding upon it as their pasture: their nearest kin is the tapeworm—they are the tapeworm of the social body. This is no fanciful likeness but an exact scientific statement of the fact. For example, a certain quantity of wealth (social nutriment) is applied to education and the race develops; after a time the milliardaires absorb the wealth and consume it themselves: the funds for education shrink, education slumps, and race development stops. The millionaires have coiled themselves in the alimentary tract of the people, taken and consumed the food intended for their feeding, and brought on race emaciation and exhaustion. Tapeworms do this in human intestines. As social tapeworms the millionaires have destroyed race vitality.

In New York City there were in 1904 over 80,000 part-time pupils in the public schools, from want of seats; this year over 76,000, who could only get a partial day's instruction*: yet the rich of New York burn vast sums in incendiary splendor. When the new School of Technology opened in Pittsburg† 7,000 had applied. They

*Supt. Maxwell's Report, Oct. 26, '05.
**Oct. 16, '05.

first weeded out over 5,000 of these; then made a second weeding down to 604; then a third weeding down to 120 and took them, having as yet no more room. This shows how the tapeworm rich in the American stomach eat wealth that should go into human education to upbuild man.

Now the physical tapeworm is possessed of a huge acquisitive faculty and, according to the argument defending acquisition, *it has a right to all it can get.* But food is eaten to nourish the man, that is its nature, and the power of some bowel parasite or abnormal cells to steal it and starve the man is not recognized morally or physically: the tapeworm is slaughtered, and the piratical cells cured or cut. They are, if incurable, cut out remorselessly. No maudlin cell in the body cries, "Spare those cancer cells, it is cruel *to them* to cut them out!" as maudlin human gentlemen cells in broadcloth cry, "Spare the millionaire cancer cells, it is unjust to cut them out!"

In a word, the *power* to get does not confer the *right* to *get or possess.* And seeing this of body worms it is perfectly easy to see it of social worms, the rich, who take from social cells (human individuals) wealth that their life, growth and evolution depend on. *Of wealth,* as of bodily food, *The Power to Get does not confer the Right to Get or Possess.* A higher law comes in to settle that: *the good of men as cells of mankind.* For *no* cell of a nation or race is *well,* if that race has a cancer in it—abnormal cell individuals eating up normal cell individuals.

This law is one of the highest for modern man to learn. The Power to Get Wealth does not confer the

Right to Get or Possess it. If tapeworms did no harm people might not object to being full of them, and if rich social tapeworms were innocuous society might not resent being stuffed with them; but they both eat nutriment demanded for the general organic life, and so kill organic strength, which means that *every cell and individual is weaker and unhappier through their death work.* Wealth like food exists for general nutrition, not to gratify the instinct and avarice of acquisition; and as the function of wealth is general nutrition, *all the laws of wealth flow from this function.*

Hitherto the laws of wealth have been deduced from the standpoint of the social tapeworm and written to demonstrate that mankind exists for that parasite. It is the analogue of a physiology proving that the human body has been developed to feed the tapeworm within it, or that man exists for the louse which quarters on him. Such a physiology would excite mirth, but how would it be if the tapeworms were the maintainers of the writers of physiology—is it not probable that physiology would demonstrate: that man's duty is to cultivate these worms within him? that man depends on tapeworms for existence? that the most perfect man is he who contains most of them? and that the end and purpose of the human race are tapeworms and their happiness? And theologians, would not they, also in the service of tapeworms, preach that people whose vitals nourish the greatest number of these animals uncomplainingly are the most certain and deserving of heaven?

Political economy teaches this doctrine on a larger scale, and man listens to the oracle without thunders of mirth or jeers. Political economy is the Science of the

Social Tapeworm; it is the Science of Parasite Rights, and it writes laws for preserving the tapeworm. It proves that society depends upon this inner devourer to live, that the tapeworm (rich) furnishes society the strength (capital) with which to work and produce more food (wealth) for the tapeworm (rich) to eat; that it is good for society to feed its tapeworms; it shows that the tapeworm is the flower of humanity, that the ability of humanity is concentrated in the tapeworm because it has the power to extract nutriment (wealth) from the stomach of society, that because it can do this God or Nature intended it to do it, and that removal of the tapeworm would be a crime against the Laws of Nature, that if man rebelled against tapeworms he would be tampering with the Nature of Things. And theologians corroborate this Tapeworm Science by stating on authority from the Maker of men and tapeworms that men who are most loyal and loving to tapeworms will have the costliest mansions above.

As clerical retainers of the Tapeworms, living by their bounty, economists and preachers have evolved the Tapeworm Science, occupying the position of the buffoon held in the Italian Courts of the Renaissance. Pope Leo X was a great cultivator of this sort. "This prince, whose taste for the most refined intellectual pleasures was insatiable, endured and desired at his table a number of witty buffoons and jack-puddings, among them two monks and a cripple; at public feasts he treated them will deliberate scorn as parasites, setting before them monkeys and crows in place of savory meats."* If preacher and economist had not valet minds they would

*Burckhardt, *The Renaissance in Italy*, p. 157.

see that they are their rich masters' buffoons, generally despised and spat upon, but on rare occasions taken up to their lords' tables to play the clown and exhibit their piety and learning for the guests' amusement. They are scorned as parasites, which every one knows they are, and the ordinary treatment which they receive from the rich class is a diet of monkeys and crows; but having valet minds they cannot reason this out, and are bewilderingly happy, honored and dazzled when the rare summons comes to crawl up to the millionaire's table and be his good jack-pudding.

TAPEWORM PHILOSOPHY.

A scientific explanation why men in general have made a religion of Tapeworm Philosophy and willingly given themselves to be devoured parasitically, is demanded of us. One cause is *the power of simple lying.* The immense potency of sheer lying is little comprehended. The firm *assertion* of a known lie in nine cases out of ten goes as far as the truth. While the power of truth is much sung of, the power of lying is greater. The fact that an individual *asserts,* carries the force of truth with it irrespective of *what* he asserts. Now one of the main stays of the rich, almost the corner stone of them, is brazen blushless Lying. They lie as McCurdy of the Mutual Life lied in his public examination. He capped his lying with perjury because he was sworn, and many other rich parasite (tapeworm) witnesses did likewise. Many newspapers, which are most of them only rich men's megaphones, lie day after day and year after year, repeating in print the same *known* lies: the repeaters know they are lies, the readers know they are

lies, the public knows they are lies, but the brassy *declaration* of them has a power over the minds and wills of people, *forcing them to act as if they believed the lies.*

To illustrate: John Wanamaker, before the National Negro Business League last summer said, "You are beginning at the best time America ever had." On almost the same day in the same New York the following happened:

"Max Limberg, a butcher of 621 West Fifty-first Street, stole a quarter of beef from a wagon. The booty was so heavy that he could not stagger away fast enough to escape detection, and he was locked up. In the Police Court he pleaded guilty. It came out there that he had failed in business and could get no employment.

"Yesterday Limberg was before Judge McMahon in General Sessions to be sentenced. The charge was grand larceny. Beside him stood his wife with a four-weeks-old baby in her arms. Three other children clung to her skirts.

" 'Have you anything to say why sentence should not be passed upon you?' the judge asked the prisoner.

" 'Your Honor,' said Limberg, 'I had been out of work for many weeks. We had no money. When I took the beef we had nothing to eat in the house. There is the rent, too, but the landlord had been kind. Still, one must eat.'

"Then the wife came forward.

" 'Your Honor, it is true we are poor. My husband is honest and good. When he has work we are happy. I have two more little ones at home. They were crying with the hunger.'

" 'Discharged,' said the Court."*

*New York daily paper, Aug. 23, '05.

It is clear then that in telling the negroes this is "the best time America ever had," Wanamaker was the father of ignorance or the father of lies. He did not know that this country has an army of willing men in Limberg's condition, or he did know it and prevaricated. I think he well knows it as everybody does, that he prevaricated from policy and wilfully like the rest of the parasite monarchs. So he is a charlatan—like them. None but a great monopolist, or one of their famous family of hired buffoons and jack-puddings, would have uttered this criminal untruth. Yet the hired buffoon was at hand to reproclaim his lie: the very paper that told Max Limberg's story confirmed Wanamaker and said, "There never was a time when brains and muscle were surer of their reward. There never was a time when it was easier to make a start at the bottom, or easier to keep going toward the top. It is only necessary to head in the right direction and be steady and industrious. * * * There never was a time when there was less excuse for idleness." (N. Y. Times.)*

This is an epitome of tapeworm philosophy, wielded by the tapeworm class to anodyne the American people. Its potency is the *magic of lying.* Assert, assert, and

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*It is well to let these papers convict themselves of ignorance, unintelligence, or mendacity. The lie to the above statement by *The Times* is given by The Times itself in an editorial of Dec. 1, '05, as follows: "Mr. Vanderlip notes, what is universally recognized by business men, that while the able, active workingman has in recent years improved his condition under tendencies toward specialization and concentration, he has to-day 'no such thing as industrial independence'; that when forced from the industrial machine by sickness, accident, or old age his state is incomparably worse than that formerly obtaining." Yet The Times teaches with something akin to insolence under the circumstances, that "There never was a time when brains and muscle were surer of their reward."

assert, is its mystical secret, explaining in some measure why men give their bodies and souls for food to the tapeworm rich.

These parasites have another tower of strength, however, in a trick which an intelligent baboon would comprehend at sight. (The ape tribe is morally higher than man, never having fallen before the thin swindles which have besotted the man tribe.) The tapeworms, fearing they might be removed, hit on the thougth *of letting a few men become tapeworms annually.* This is a wonderfully vapid conception from the human viewpoint, from the tapeworm side it was a flash of genius, for it made men from then to this day *tapeworms' slaves.* The worms selected for promotion men already best fitted out with a tapeworm nature—those putrid with the greatest avarice for other men's nutriment and skilfullest in the acquisitive arts of getting it. By this stroke they enlisted for them all men with tapeworm tendencies—the men who hate the effort of providing their own food and love the easier mode of getting it out of other men's stomachs. The list of such comprises orators, statesmen, presidents, financiers, lawyers, traders, manufacturers and all who hope to succeed by making other people work for them, as well as philosophers, economists, preachers and penmen, in the pay of the tapeworms. And it must be admitted that they prevailed in their argument and convinced the multitude that the best way to make a living is by supporting parasites.

Their arguments, it is needless to say, would not have convinced the intelligent baboon that his divine destiny was to carry and feed tapeworm baboons all his days,

and that he fed himself best by feeding himself to the worms.

The secret of the juggle may be spelled out by man if he will return to the physical comparison. If a physical tapeworm, fearing a violent death, were to announce to the cells of the body, his residence, that if they would spare him he would permit several of them to become tapeworms like himself every year, to devour the nutriment of the other cells and give them disease—that would be the method of the tapeworm rich toward mankind; and if the cells of the body should consent to it and gratefully allow the worm to live in their stomach and plunder their life, because a handful of them could graduate into similar worms at the end of the year—that would be the method of mankind toward the tapeworm rich. It is even worse: if all the bodily cells bowed in cowardly *worship* of the tapeworm eating their life—that would be as mankind to the tapeworm rich. It is even worse: if the cells gave as a reason for their vile worship *their gratitude to the worm* for letting a few of them alter into eaters of the rest, *which the worm only did to save himself from being killed by the cells*—that would be man's method toward the tapeworm rich. It is even worse: the rich are not less social cancers than social tapeworms: they are disease cells in the system of mankind, as such taking the health out of every other human cell or man, vitiating, consuming, pusifying the whole mankind fabric: If now in the physical body the cancer should proclaim to all the normal cells that it would change a few of them into cancer cells yearly to eat the rest of the body, *and the well cells should consent*—that is what mankind does toward its social cancer cells,

the rich. And it is even worse—for all the units of mankind miserably adore these social cancer rich, whose mission, like the body cancer, is to distil the poison of death into them. *Men* will not let the social cancer be cut out, each opposing it in the vile hope that he may become one of its execrable devouring cells. And through this unspeakable propensity all men lead a cancer-eaten life and die a cancer-caused death.

As wealth *getting* does not fall within the sphere of the *purpose* of wealth, so neither are *wealth creation* and *wealth acquisition* in any sense synonymous in the modern world. In the digestive system certain cells prepare the nutriment and others carry it, they are the wealth creators; the tapeworm seizes and swallows it; and is the wealth acquisitor.

Why, then, pay for the tapeworm faculty of acquisition? Why colossally bribe it to expand, as if it were the most precious of man's attributes? The right faculty to pay and encourage is that of *using* wealth with the highest wisdom. And the highest wisdom is very simply determined, being to so dispense the wealth-nutriment that the most perfect race will result. It is a wisdom that cannot be practised while tapeworms are eating in the social vitals—as a man cannot have strength with a tapeworm in his digestive tube.

CHAPTER XIV.

RACE NUTRITION: A NEW INALIENABLE RIGHT.

Now the right of material equality, which our forefathers partially recognized and their children shamelessly foreswore, is nothing other than this right of the best race nutrition. All the wealth-nutriment that the race can get is not yet enough for its full nutrition and perfect development. Parts of it have been underfed through cruel injustice too long to be brought up to health and readiness for growth in a day. He who wastes race nutriment is, therefore, the most heinous criminal the world can contain, being the producer of other criminals, and sinning against the highest life, race life, which contains all men: he cuts down the stature of men, closing their entrance into an unknown glory through the portals of higher growth; he denies them the sublime happiness of this expansion, the most exalted bliss in the circle of human consciousness; he shuts out light from the spirit and the spirit pines like the darkened plant. *The waster of wealth is the assassin of evolution.* The bloodhounds of intelligence should be set on him and his evil career closed. For there is no iniquity nameable with that of preventing men from growing up into what they might be.

The function of the wealthy is to waste wealth, so that their existence is race-assassination. We are so

mentally bleared through worship of parasites that all *true* language about them seems rough and violent, and so it will seem until by studying life *facts* we grasp the effects of these rich. These facts tell us that they curse humanity, that they are the fountain of the social diseases which ashen the world and kill races; and so, cleansing society of them (as we are learning to extirpate plagues), being the sternest condition of human progress, must be made the fixed resolution of mankind. Thus alone will placing of race wealth-nutriment where it will best serve race growth be achieved, and the foundation of a perfect race formed.

Now material equality secures the most favorable race nutrition, for in its reign no talent will be lost through want of means of development. Not less than nine-tenths of human ability is thus sacrificed. The rescue of the nine-tenths of human power lost is good ground for calling intelligence into human affairs. Through such sacrifice nine-tenths of the happiness offered by nature to man is rejected; the winged steeds of progress are chained because but a little of the vital genius of a generation is furnished with the food of Opportunity, for the sinister location of wealth forbids true culture of their finest talents to the smothered milliards.

We must content ourselves here with the statement of this imperious fact, which forms the basis of a nobly revolutionary doctrine of life, and with the thoughtful needs only statement for acceptance. Talent without independent means has but slender hope compared with talent and a private purse. It is noted in England (and is equally true here) that 'in all the professions

nowadays, except for a favored few, there is small chance of living decently upon one's earnings until one has obtained eminence, and that it is next to impossible to obtain that eminence unless one possesses outside resources. The actor, author, or painter, who depends on his talent for his daily bread, must, perforce, always be potboiling, for shoulder to shoulder to him stands a comrade in art whose daily bread is already assured without effort on his part, and who can, therefore, devote all his energies to his magnum opus. Given, therefore, equal talent, the latter produces better work, and to the latter fall, naturally, the prizes.' As to the actor's profession, 'no words can be too strong to deter any one from adopting the stage as a means of actual livelihood. The chances are dead against him, whatever his qualifications.'*

While this is so in all professions,† the great majority are debarred by material pressure from entering the competition even on these unfair terms. The non-possessors of private incomes are almost excluded from opportunities of higher self-development, while many having excessive incomes do not in the least care for *any* development. Society could scarcely invent a more hostile system than ours to race-progress.

By abolishing the rich and lifting through equality the general condition, the chance and stimulus to evolve are given to all. This is the basis of a better race. *And every one is born with the inalienable right of material equality, because a better race is the exclusive road to the higher destiny of man.*

*A. Austin-Leigh in the London Mail.

† Except the ministry, which is largely eleemosynary and recruited by inferior minds.

A century and a quarter ago nature held out to man a brilliant opportunity to achieve the higher race; the field was the United States, laden to repletion with the rich nutriment of life; the opportunity was not unrecognized, but it was rejected: and in consequence of this self-betrayal and shame we must begin over again. Looking to the building species amalgamating out of the hordes of Europe, we begin to see race problems in far grander aspects than the hitherto strangled training of mankind has allowed.

CHAPTER XV.

RACE EFFECT OF A PHYSIOLOGICAL LIE.

The death of a race from internal rot is the reduction to absurdity of its system of life. The defining word of the Western system of life is *Inequality,* and as the cause of the creeping extinction of modern races, by the inexorable facts of nature inequality is capitally condemned.

There are two race states determinant of this decay: while a stolid low-browed population unconscious of its captivity breeds like rabbits, one awakened to its degradation loses the spirit of living and breeding, and is like captive animals that cease their reproduction.

But there is, secondly, a physiological ground of race decay. In the universe we inhabit, some qualities do not chime with others and the beings wherein they are mixed languish. The fact might give substance for a science of Psychic Chemistry. In a race, where we can judge by aggregates and totals, the law blazes its force. If the governing ideas of race preserve a certain unity they may be very vicious ideas and the race still abundantly thrive; it may or may not tend to improvement, but it need not spindle or die. But if on a vicious basis some higher ideas are installed, there may occur a psychic war ending in race sterility; and if in good psychic ground some vicious principles gain a fighting base the result of the struggle may be race death. Not only does respect

for life's content collapse, carrying down the wish for life and the will to save the breed, but the equilibrium of the vital energies is demoralized and the reproductive power killed. The physical and psychical workings of this phenomenon are still obscure, but it is plain that a disharmony in the individual exhausts and neutralizes energy, and if the disharmony reaches to all the individuals of the group its vitality is sapped and its reproductive force quenched.

The United States since their birth have been preeminently the history of such a discord. It might be said that our national life thus far has been a grand pageant to test the fatality of inward dissonance. Let us try to state this clash of principles accurately. The structural ideas of our Republic were belief in a new liberty and a new justice, the worth of man was to be honestly recognized in a new and high sense; man here was to live in freedom from every tyranny; these were the great sacred conceptions of American theory; they live now only in man's consciousness of what ought to be and was primordially intended—for the people of this race vividly knew what was right and calmly embraced what they vividly knew was wrong. *This is the deadly discord in the American brain.* In the United States restriction, injustice, rapacity, tyranny, and contempt of man, have culminated: America has built the apotheosis of *inequality.*

The American people have therefore been a race acting in glaring contradiction to their principles, professing one thing, doing its opposite, believing one course good, greedily guiding their lives by the motives that their higher perceptions pronounce vile. This inner

antagonism annuls self-respect. "I am a hyprocrite," is framed large in every man's consciousness; the best part of me despises the life I live with all my energy"; "I am a coward, a public liar." These sentiments describe the heart of the American citizen, the internecine variance in his soul; and he knows by it that he is not worth perpetuating, that his race is a community of liars, not fit to hand on. So feeling, his life is in its depths an absolute despair; he works madly for what the beautiful strands in his soul bitterly scorn; the selfishest ambitions sweep and toss him; he sees no use in life, no hope for his fellowmen or himself; all is vile and there is no seed grain in man for rejuvenation; he is paralyzed; and if he has lapped at the trough of modern scholarism he falls into the paralytica dementia of the modern professorlings and oscillates between an insane individualistic selfishness in which he worships himself as a God and raves against the right of any other beings to exist, and the abandoned idiocy that *Truth will prevail without the help of man,* so let all men rollick and swill and sleep.

But deeper down than man's consciousness is the *physiological* animosity of such opposites, and the unfitness of race and individuals that are the vehicles of it to survive. It is not because the universe is just, there is no evidence of any justice in it apart from man's feeble attempts: it is merely evidence that certain contradictions are mortal to the organisms which try to contain them. The pitiless injustice of the universe is seen in this, that every individual, race, and the human race as a whole, are teeming with contradictions that are destructive almost to the annihilation of their holders. Indeed, persons and races are incessantly being

slain by these inner antagonisms, though some only strike and destroy hecatombs of individuals, permitting the race to reel on to prepare more hecatombs for the same fate.

But the conflict of living an absolute lie, which is the salient character of every civilized people, goes further, in many racial groups exterminating human units faster than they are supplied. The lie of believing in justice and universally acting injustice tears an anatomical lesion in the higher brain tracts which it seems races cannot support. The lesion does not spring because of the predominance of injustice, but because *belief* does not coincide with *the injustice;* formerly the injustice was even greater than now, but men were whole-souled in it, firm in the brain unison of belief in their crimes, and their reproductive vitality prevailed exuberantly and races teemed. They grew as long as there was not this split in the soul, so long as the whole mind supported conduct, *whether evil or good conduct.* This has been called in the blind ages *faith,* it is in fact unity of brain. All the soul power in such a state supports conduct, and the concentrated soul power is enormous. Its very strength is seen when, as to-day, the soul being riven in twain one part defies the other, and there is civil war in each brain; then is the soul laid waste and the race, which depends upon an intelligent brain to live, falls in its tracks. It is a sheer question of physics, of cell physics and cell chemistry, but far too delicate to be yet pictured in mathematics. For us the point is the invincibility of the process and its physiological character. In the deepest sense it is brain pathology and morbid anatomy of race.

Justice is the expression of greater race effectiveness. It liberates suppressed power, and the juster race has the better prospect of living in the conflict of peoples. But this principle has thus far had little opportunity to play *because the ruling classes of all nations have been a unity in repressing the sprouting justice in their realms.* Justice would destroy their supremacy and to hinder that they have smothered the germs of justice. The ruling classes of all nations have been and are united into one elect consolidated super-nation of their own, *over* the rest, to act in concert in aborting the attempts of any of their people to gain justice against them. All ruling classes of Europe combined to crush the aspirations of the French people for justice in their Great Revolution, and the ruling classes won.

But if any people should succeed in crushing and abolishing its ruling classes, or in reabsorbing them into the national flesh, so that their supremacy would be lost and forgotten, that people would come into possession of a vast new sphere of vital strength, which would support its preservation against the unjust races. And this justice is simply equality, *justice is equality,* and the nation getting most of it will have an immeasurable vitality for surviving over others, whereas, peoples defeated in their aspirations for it will tend to self-annihilation through purposed sterility.

And inequality has now become suicidal for the following reason, that while the common multitude of a country may flag in the battle for equality, which is the abolition of ruling and owning classes, their doing so is not now an act of acquiescence, *but of despair,* upon the heels of which come voluntary depopulation and race

fall. Hence the gigantic conflict of the civilized world from now hence *will be between Equality and Race Death.*

The connection of this conflict with that of the great physiological forces designated appears: The civilized peoples of to-day, in the degree of their intelligence, *believe* in equality, while they *act* in fierce and furious defiance of it: that part of brain which is higher pronounces *with its structure* for human equality: that which is lower, older, larger, functioning the more brutal in us, and still mainly governing action, declares *by its structure* for inequality, and the result is that civil war in the soul and that wound or lesion in the brain which are the precursors and cause of race death. Equality has evolved in mankind as thought, it is the demand of the newer part of man's brain matter, the perfecter cortex, which functions his higher intelligence: this higher intelligence must project and realize itself in the structure of actual life or must die, and such is the construction of man that if the newer and higher part of brain dies, the race in which it has grown will faint and die with it.

Therefore, we reach the law that henceforth races aspiring to life and future must build on equality. That they must bring their deeds up to their theories on pain of death.

Thus the work of the coming new species is cut out, and thus the piteousness of the old breed in America in giving the struggle up and renouncing its country and life stands solemnly forth. This breed is the saddest spectacle in world history. Never were there such hopes with opportunities of such shining radiance given

to a race of men prepared by their conscious emergence from the low régime of Europe to strike off shackles and redeem the human soul: and to understand its prodigy of failure we must particularly discern that it was *brain power* that lacked. The force of higher brain was sufficient to *see* the best course, but not potent to *realize,* against the promptings of the lower and worse brain parts, the full degree of its superiority, far less to enact it. Justice and equality were best in no blurred religious or metaphysic sense, but because they made for greater life. Life in justice would be greater for each and all men. And the brain lack lay in the collective brains' not having force to conceive the grandeur of the life offered and failing to be moved. We may represent this as deficiency in brain size, in brain quality, in number and organization of cortical cells and fibres, in the relative growth of that brain section which provides us with the larger connections of intelligence: however we state the cause of the catastrophe it was at bottom the defect of our mind instrument, the brain; the emergency called for brain vigor and volume, and we were brain short. There was insufficient higher grey stuff to dominate the lower.

It still remains for science to learn what higher brain is. It may be cell organization, number of cells, the multiplication of tracks or connections between cells, or these all with other elements. Until this can be decided language must be used more or less figuratively, and thus I use it in speaking of the want of this higher brain product as a vacuum, a brain cavity, as a special brain deficiency; because if a higher brain would not actually fill more space than a lower the space it does occupy would

be far more richly filled in quality and quantity of content. This should be borne in mind when space terms of brain are used. I am identifying lack of mind power with lack of brain additions, that we may study to insert these additions. They will bring us the mind we are barren of.

A society that legislates injustice and inequality does so from unpoverished wit; for in our day the higher brain has gained too far on the lower to be overridden or neglected, and to disregard it is witlessness. Cattle growers who try to lead a calf to a richer feeding ground find that the simple beast will not stir till it is dragged by the neck—through a shortage of wit, the same as man's.

CHAPTER XVI.

THE AMERICAN BRAIN.

Proofs of this brain squalor can be given in detail, showing where American mind is dwarfed, and the cases will serve as the brain-dissection of a race that can throw away its country and life, as in a sense the brain diagram of a race of defectives. Our race-defectiveness, already betrayed by our race sterility, will be clinched and established by the tpye of brain these cases show us to have.

We present the greatest experts in moral and legal crime with the greatest fortunes; the richest man in the world is a Rockefeller and the greatest criminal in the world is Rockefeller; but through brain blight, the American people nourish this viper in their lives while he strikes them. Though the deadliest he is but one of a family of moral and legal lepers of the worst stamp human society can generate; but American society does not think so; it chases petty thieves, burglars, bandits, forgers, and murderers of single people, with bloody frenzy into the jail or death-chair, mowing at them, sometimes lynching them, while its Frankenstein criminals, its rich, its family of vipers, it warms at its breast, not only as if they were good but with a kind of raving transport of maternal fondness. It is because the ele-

ments going to make up a sound true brain are not all there; it is a definitive idiocy in the higher brain centres. For while the higher brain has gained much on the beast brain, it has not gained enough to organize the salvation of common sense.

We nurture another class in the art of breaking law and reward them with the gift of the second greatest fortunes. The income of Dodd, a Rockefelleran solicitor, is said to be or have been $250,000 a year, and the earnings of other corporation counsel are placed at that figure. It is said that Dodd was so chastely virtuous and sprightly in fighting Rockefeller's earlier crimes that Rockefeller found he needed him to convoy his later crimes and bought him at so much a brain gram. These lawyers are modern Condottieri, the mercenary troopers of reptile brain-cunning who sell their souls at the auction block, and fight and blackleg for the scoundrel that bids best. Their work is to save the rich from the jail and hangman. But as there are laws against murder on the American books, these Condottieri hang a few poor men annually as scapegoats to appease the people's one-eyed sense of justice, lest the people should require the blood of the great slayers, these lawyers' clients. There is no murder if it is not murder to lay traps into which men will fall and die. It does not erase the murder element if not *all* men who drop into the trap die, nor if the purpose of the trap is money-getting; if it is known that the trap will infallibly kill *some* of its victims it is murder. Society is dotted with these traps set by the rich for the people. Money-making is the spoken object but it is infallibly known they will kill—even the number to be killed can be told in advance. The railroad

traps murder 10,000 a year and injure eight times as many more;* most of these tragedies are preventible if the railroad heads would install known safety appliances; they smilingly decline on account of expense, and smilingly kill more. After a preventible wreck costing men's lives, the president and directors of the road should be hanged for murder. Soon railroad casualties would cease, saving ten thousand dead and eighty thousand mutilated annually. For example, by a signal system which warns the engineer of a misplaced switch some time before he reaches it, most of the passenger wrecks at open switches would be averted. But passengers must die like rats in these traps because it is disagreeable to railway bosses to place the protections.

These murdering presidents are not hanged as they should be** because of the unfinished condition of the American brain, which flays boys and petty transgressors with extreme stripes and cossets the great blacklegs. Alfonso Sica, 17 years old, was sentenced to *fourteen years and six months* in State prison by Justice McMahon for holding up and robbing a man in New York. His five accomplices, also boys, escaped. The sentencing Judge said, "The highwayman must go." (June, '05.) Now try to picture the structure of a people's brain that can smile off ten thousand ruffianly murders by railway presidents annually and wall up a lad for fifteen years who killed and bruised no one: it will point to holes in the brain as the reason why our justice is imbecile.

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*In 17 years, from 1888 to 1904, inclusive, the railroads of this country have murdered 123,206 persons, and injured 747,736. (See 1904 Report of Interstate Commerce Commission.) If ten leading railway owners had been hanged 17 years ago 90 per cent. of these dead and wounded would have been saved.

**Under capital punishment laws.

Three wealthy gentlemen entered a sleeping coach at the Grand Central station in New York, terrorizing the women occupants into flight and assaulting the station men who interfered. They were fined $5 each for their fun. *They were rich.* For his fun Alfonso Sica will languish in the penitentiary 15 of the best years of his life—*because he was poor.*

"W. T. Horsnell and Royal B. Stearns, charged with conspiracy to defraud the Government out of lands in South Dakota, were found guilty this afternoon by a jury in the United States Court and sentenced, Stearns to eighteen months' imprisonment, with a fine of $1,000, and Horsnell to six months and a fine of $500." (Dec. 19, '05.) But the *little* thieves must go, and they sent Alfonso Sica up for nearly 15 years.

Bartlett Richards and W. G. Comstock were prosecuted in the Federal Court at Omaha "for the illegal fencing of 212,000 acres of Government land in Sheridan county, Nebraska. Upon pleading guilty the defendants were sentenced to remain for *six hours in the custody of the United States marshal and pay a fine of $300 each.*" (Nov. 16, '05). U. S. Secretary Hitchcock said of the verdict, "I am surprised and indignant. The punishment is utterly inadequate. The indictment was the result of four years of determined effort and the expenditure of thousands of dollars by the department. We had selected large operators, hoping the result would be a warning to those engaged on a smaller scale." All the power of the United States Government was behind this prosecution and it ended in a screaming farce. Alfonso Sica was convicted in ten minutes for fourteen years and a half.

It is reported that while these gentlemen were serving their 6-hour term in prison they prepared a banquet and invited their friends to a 6-hour feast. District Attorney Jerome's picture of New York Supreme Court Justices is a likeness of nearly all the judges in the country. "For most of them," said he, "I have not even ordinary decent respect." For most of the judges of all courts in the United States no one can have ordinary decent respect when he reads what they do.

Abraham H. Hummel, a New York attorney, was convicted of conspiracy in the Dodge-Morse divorce affair and sentenced to one year in penitentiary and a fine of $500 (Dec. 20, '05). He was taken to the Tombs, spent 4½ hours in a cell, and was then let out on $10,000 bail. On the following day he was doing business in his office. If Alfonso Sica could have tipped the lawyers properly, who would have made it right with the Judge, he would have been out to do business at *his* stand the next day. Bigelow, of Milwaukee, stole $3,000,000 and only got 10 years, by good behavior reducible to 7½, and by pardon to two.

Let not the poor man think there is any law for him in this country.

Two boys were starved fifty hours by the New York police because they would not tell where they got a watch. They were *poor* boys. 'Three boys were trying to pawn a watch for $8 in Harlem when they were arrested on Monday morning by Detectives Fitzsimmons and Zimmerman, of the West One Hundred and Twenty-fifth Street Station. *The only offense they committed, so far as known, was that they refused to tell the detectives where they got the watch.* Upon the detectives'

request, Magistrate Barlow remanded the boys to the station in the hope that they would confess where they got the watch. All Monday and Monday night they lay in the cells without food. They did not confess, so on Tuesday the detectives again asked that they be remanded, and this was done, their hearing being set for 2 P. M. yesterday. Schuerberg was sent to prison, but the other two went back to the police station. The two boys remained obdurate, although they were very hungry. Well-fed policemen and prisoners and witnesses and loungers were all around them, but the two boys were dizzy with hunger.

When the three boys were arraigned at 2 P. M., Magistrate Moss noticed that Schandler and Katok were very pale and *too weak to walk*.

"What ails these prisoners?" the Magistrate asked. Sergt. McGirr told him.

"This is one of the most outrageous cases that has ever come to my notice," said Magistrate Moss. "These boys are starved almost to death, yet it is nobody's business to take care of them." ' (N. Y. World, Dec. 11, '05.)

Things of this kind will cause a bloody revolution. Gentlemen of the rich class, if your heads fall into baskets who will have caused it?

Lawyer B. F. Chadsey, of Brooklyn, pleads guilty to stealing $900 from a client and is given one year in the penitentiary. (Dec. 18, '05.) Highwaymen of his kind needn't go.

Banker W. E. Brown, of Sioux City, Iowa, wrecks a bank by misappropriation of funds and loses the creditors $185,000. He is sentenced on six counts to 30 years, but the terms are to run concurrently so that the 30 is re-

duced to 5 years. If you are a criminal be a banker. "Thomas Ward, of Le Mars, Ia., gambled away $30,000 of his depositors' money, and after a long trial was sentenced to *one month* in the county jail *and never spent a single night in a cell.* Letson Balliett, of Des Moines, who added promoting to his banking, was prosecuted for causing a loss of $250,000, and he escaped with a *thirty-day* jail sentence." (Newspaper Special, Oct. 16, '05.) Poor men get fourteen years and a half.

Here is another poor man in the clutches of Judges. "John Madison, the burglar who got into Edward H. Van Ingen's residence, at 9 East Seventy-first Street, [N. Y.], and packed up $1,200 worth of silverware and jewelry, but was caught before he could get out of the house with it, was sentenced to twenty-five years in the State prison by Judge Cowing in General Sessions yesterday. 'I'm glad of it,' said Madison. 'I wouldn't care if I had been sent up for fifty years. I have consumption, and I want to get where I can be taken care of. I tried to get into two hospitals in this city before I did the Van Ingen job, but they wouldn't take me, and I had to get along the best way I could without treatment.'" [N. Y. Times, Jan. 10, '06.]

Bigelow steals $3,000,000 and is given nominally ten years; Burton continues to draw his salary as U. S. Senator after his first conviction; banker Ward gambles away $30,000 of his creditors' money and gets thirty days; Richards and Comstock steal 212,000 acres of Government land and are punished with 6 hours of gluttonous revelry in jail; John Madison, a poor man and consumptive, did not get away with 1,200 dollars' worth of a rich woman's trash and is hustled off to prison for 25 years.

Who would be surprised to see the hordes of American poor breaking out in volcanic vengeance?

Suppose that Alfonso Sica had presented a thousandth of his stolen swag to Yale University. When Rockefeller conferred a million of his stealings on that institution, Senator Brandegee, who had newly bought his way into the United States Senate from Connecticut, gave thanks for the Yale alumni thus: "Bring on your tainted money. We will purify it with the Yale spirit and consecrate it to the blessed mission of educating noble men to uphold the institutions of our glorious country, and with wisdom, patriotism and liberal conservatism keep her in the front rank of the nations of the world." Must we not say, "You will consecrate it to educating men to uphold the institutions of our glorious Rockefellerism?" If Sica had given Yale the same proportion of his plunder as Rockefeller, would silver-lipped grafters have sung his greatness to keep him out of Sing Sing?

Speaking in strictly scientific language, not in violence or bitterness, a people in whom such contrasts set no moral conflagration is the victim of moral idiocy, of brain gaps or depressions where the brain stuff necessary to normal intelligence should be. A whole nation cannot be subjected to curative or evolutionary treatment like specific imbeciles, but the problem calls for hospital methods to build in defective mentality none the less. The specific imbecile is one who staggers in the ordinary functions of every day life, the imbecility under our analysis has to do with the larger physiological functions of man in relation to man. A journal with humor that eats, thus symbolizes our psychic flaw: "John

Smith No. 1 stole one chicken. He was sent to jail for thirty days. While there he reformed and became another man. He became John Smith No. 2. John Smith No. 2 organized a Chicken Trust, took 2,000,000 chickens as his fee for organizing it, and sold the chickens when the market was at its highest. Thus he was enabled to endow the jail with a library. This goes to show that if we ponder properly over our misdeeds we may readily see where we did not make them big enough."

While an ordinary brain through disease may lose a certain measurable quantity of brain matter, causing specific imbecility, brains that have not evolved some needed higher part are the victims of this *higher idiocy.* We may picture them as hollowed, concave, or as qualitatively indented. A whole nation is in this state if it endures wonderful outrages without indignation. A Lobley robs the Equitable Insurance Society of $27,816 and goes to Sing Sing for eight years, while Hyde, Alexander, Depew and other rich directors conspire and rob the policy holders of great sums in amazing ways, with as little fear of Sing Sing as Louis XIV had of the Bastile. Our society is one in which the big fish eat the little fish, but if a little fish nibbles the tail of a big one it goes to Sing Sing.

The Judge sentenced Lobley with the words: "The fact remains that the defendant was *experienced* in committing crime and knew the fearful consequences. I cannot see that he has any excuse." Had Lobley replied: "I have the excuse of seeing that the Equitable managers have been swindling the policy holders out of immense sums for many years, that they are much more experienced and successful in crime than I, that no

fearful consequences have overtaken them, owing to the compassion of Courts, that one is a noble Senator of his country, that all are America's choicest citizens, and that not one will see Sing Sing for robbing widows and orphans of sums painfully gathered for their support"—the Judge would have had a moral fit and would have sternly "rebuked" Lobley for *envy* and *malice* toward men high exalted above him in ability and righteous desert. And the people would have sustained and promoted the Judge. They have sustained his verdict, for Lobley is still in prison and the respectable widow-robbers are free. The grey matter of brain, to which we are applying tests, in standing for this prostitution of justice in the service of the wealthy, shows its character. If many insurance officers and directors are not placed in Sing Sing for much longer terms than Lobley's eight years, the doors of that dungeon must be opened and its throng of little culprits released. It is only for thieves who need bread and are not members of the millionaires' Crime Trust that "justice" is done.

A policy holder computes the aggregate wealth of the forty-nine grafting Equitable directors * at $751,000,000. Would a nation that has freely presented forty-nine selected individuals with nearly a billion of its wealth actually lodge these objects of national love behind bars for stealing? Rather we place young girls and women in jail for that, not our endowed pets. Five "very tearful young women" were arraigned before Magistrate Whitman in Jefferson Market Court, New York (Aug. 16, '05), for withholding money received from customers

*Those who did not directly steal permitted it. Such favors are returned in the business world.

in a Sixth Avenue department store where they are saleswomen. Three were held, but the magistrate pitied two who had sick and dependent relatives and discharged them. Are the billion-dollar Equitable shoplifters not arraigned because they have sick relatives? Would a kind providence have enabled the three girls who were held to escape if they had previously stolen fifty millions?

On the day that great Law bastiled these daughters of America the same law presented the forty-nine Equitable grafters with $123,400 as an expression of the nation's regard. That sum was income on $751,000,000 for one day at 6 per cent. Probably the amount was much greater, for on many investments of the nation's favorites dividends up to 85 per cent. and higher are regularly paid. But let us be moderate to excess and call the rate but 6. This $123,000 was not given to the forty-nine as *one* day's testimony of the people's love, but *every day in the year,* so that by the year's end they have received $45,060,000 as an earnest of the nation's affection. And it sends its girls to the bastile. Three of these darlings are particular objects of national care. J. J. Astor, G. J. Gould, and A. G. Vanderbilt, having each secured from the American people $100,000,000 or more to start with, are daily given not less than $16,400, six millions a year, or $18,000,000 for the three—while to three American girls, whose parents were kind enough not to appropriate the original three hundred millions, whose chief crime is that by working every day to enrich others they cannot earn enough to live rightly themselves, the American people give, not $18,000,000 but jail.

This is very interesting. It almost leads us to ask *why* the nation so loves its forty-nine grafters and its milliardaires and so hates its young girls that it has a chain of bastiles in waiting for them. Its six million-dollar-a-year affection for Astor is because an ancestor of his took land which the toil of the American people has since given vast value to; it loves Gould $6,000,000 worth because his father was the ideal railroad pirate and criminal up to that date; and it gives Vanderbilt six million dollars of love annually because his recent progenitor knew how to corner colossal commerical privileges, for which when gotten he taxed the people until he had sweated his huge fortune out of them. On every dollar that he sweated (stole) from us, we now have to pay his children interest. There is rumor of increasing the Standard Oil capital stock from $100,000,000 to $600,000,000, which would be a "stock dividend" of 500 per cent. On this hundred million the dividends are 40 and 50 per cent.—forty to fifty million dollars annually given to the Standard fondlings as Christmas gifts by the people. The total love borne to Rockefeller by the American nation is from fifty to a hundred millions annually, which is added to the sum on which they must give him the gift of interest next year. He receives this gigantic charity because he has taken more race-nutriment from the population than any one else.

In some way these stupendous annual gifts to the people's dearest citizens must be raised, and they are collected from the girls, boys, women and men who work productively, the nation's stubble. These do convict work and are thrown into the solid bastiles if, in body

or soul hunger, they pilfer a few more pennies than the convict rations their task-masters allot them. This is the real philosophy of American Love.

Henry Clark, a youth of 18, on the night before the three girls were jailed, sought to end his life "by letting a northbound Lexington Avenue car cut off his head at Seventeenth Street. He picked out a spot where there is a grade. The motorman stopped the car less than two feet from the boy." But John Wanamaker says this is the best time America ever had. Clark had to try to kill himself before he could come in for his share of the best time. Only then would any one assist him in the attempt to find work and escape starvation. He was one of the American stubble, without graft or a pirate grandfather.

From Newark we learn that "Thomas N. McCarter, President of the Public Service Corporation, has had plans drawn for a mansion to cost $100,000, to be erected on his estate on the Rumson Road, at Seabright. The house will have forty rooms, with a telephone in each. There will also be nine bathrooms. Mr. McCarter is having a costly stable and garage erected on his property." This is a modest cottage compared with many of the palaces the American stubble present their kings, and the home of many American citizens is in lumber piles, box cars and filthy lodging houses.

From the ranks of the Rich or their legal Condottieri the people choose their rulers and lawmakers. As a gauge of brain texture this is like mice electing cats to rule them. Lawyer Root is widely advertised by being War Secretary and builds up great pull among politicians: he retires to law and commands swollen fees for his counsel supported by political connections and weight.

His private income is now immense and is much of it due to his government position. He is recalled to politics as State Secretary and is welcomed with salvos of admiration for sacrificing his private prosperity (which was so much a gift of the nation). From a hireling of the wealth-lords, knowing their secrets, trusted to guide their conspiracies to rob common men, and loyally doing so for lucre, he is elevated again to a foremost place *as the people's protector,* where his voice will be forceful in deciding the Government's usage of his liberal masters of yesterday, the corporations. After "protecting" the people a while, advertising his name more and amassing new political influence, a strictly saleable asset, he will return a second time to his former employers, the wealthy, to serve them for still greater fees against the people, by selling the added prestige gained from the people through his latest office. For pay he has no scruple to nail on the nation the tyranny of the rich, for pay he sells to commercial lords the power public office gave him.

A lawyer can do this, all lawyers do, but a truly honorable man would kill himself first. Since Root (if he fails of the presidency) will go back to serve the Trusts, he must keep their favor: how real will his work for the people against the rich be now while he is a public secretary? He, with Beck and Dill, is one who finds out the combination of the people's safe, for the capitalist Yeggmen to go in and rob it. When the people make him a public ruler it is the appointment of a cat by mice to be their policeman. We must revert to the bad anatomy of the American brain to understand it.

A lawyer who does these things, being the hired man

of grafters, aiding them, is himself a grafter. The wealth kings are amassing milliards out of men by thievery and every lawyer who serves them is a thief. When they get laws which make their stealing safe they are thieves and prostitutes, for they have prostituted law. In this drabbing of law the lawyers are the procurers or pimps who fix things for the rich to enter in and enjoy. Our Senate, Congress and Legislatures, mostly filled with lawyers and money-bags, are little else than houses of legal prostitution, providing strumpet laws for the commercial debaucheries of the rich.

We have a definition of the graft system by one of the chief legal grafters, James B. Dill, a lawyer who has sold his brain for a great price to the Trust-builders. "Graft," he says, "is the advanced stage of the craze for unearned money. * * * It is a wrong greater than that of the counterfeiter, who merely makes and passes counterfeit money." The "advanced stage" is the moment of the operation when the people are robbed colossally, rather than slenderly. Dill, who interests only as a type, has 'earned' immense fees by steering the trust-creators through the breakers of Law—teaching the rich how to break laws legally and elude the penalties. Their boundless profits alone prove that the trusts are vast piratical projectiles, whose owners, directors and attorneys are grafters, swept with *the craze for unearned money,* and Dill tells us himself what to do with them. "We have," he says, "to learn to recognize graft and the grafters, however respectable their disguise—and to punish them, not alone by imprisonment and fine, but with all the might of the terrible scorn of society." And we ought to begin with Grafter Dill and the Bar Associa-

tion, who, like men that go over to the enemy in war, pawn their talents to the rich and legally pilot their private craft for pay. Dill has that rift in the brain which prevents him from seeing his own crimes. He can see those of Depew, Alexander, McCall, Hyde, Schiff, Frick, Astor, and the other Insurance rogues, for he says:

"The dummy director of a great company who dummyizes himself for pay, whether by the year or by the job, who uses his position to control the use and disposition of other people's money for personal gain, is in no position to criticize the clerk who falsifies his accounts, or the employe who embezzles. Yet we all know of instances where men who have stolen a million have sent to jail employes who took only hundreds or thousands of dollars." *"The director of a corporation who directs the affairs of a company from the viewpoint of his own pocket rather than from the standpoint of the stockholders' interest, although he may not be indicted by a grand jury, is none the less a social highwayman."*

But he cannot see that in aiding to construct engines of robbery he is pal of the rogues, himself the social highwaymen's scullion deserving scorn and ostracism from decent men. Dill and his cronies are saved from something worse than ostracism by the anatomy of his countrymen's brains.

The national brain is quiescent while the Chief Magistrate honors a minister (Loomis, in Venezula) whose acts dishonored his country, thus glorifying faithlessness. The same magistrate baptizes his former naval secretary, Paul Morton, a flagrant violator of law, with antiseptics, and the people are stolid, as a bird or frog when part of its brain has been excavated. The Santa

Fé Railroad long flouted the anti-rebate law by giving rebates to the Colorado Fuel and Iron Company, Morton being a vice-president of the road with general supervision of traffic. It "suited the company's interest" to do so, was the defiant reply of the Santa Fé Traffic Manager to the Interstate Commerce Commission. The Commission secured an injunction against the railroad and Morton and Ripley broke it. Harmon and Judson, special counsel of the United States, advised prosecution of the law-breakers for contempt of court, when, to save his favorite, the U. S. President stepped in and prevented it. Judson and Harmon resigned. Morton, purified by the glowing encomia of the President, is appointed by arch-monopolist Ryan to rescue the Equitable Life from fraud. The President said we must proceed against *corporations,* not their individual *officers,* for their crimes.

Alfonso Sica was a member of a company of six boys engaged in violating the law by holding up a man for gain. This company was a corporation, only lacking the minor element of being legalized. If Sica had said to the Court, "It suited my company's interest" to rob, Roosevelt must have instructed the Judge to drop proceedings against Sica, saying to Sica, as he said to Morton, "You do not need to be told again the confidence I have in you," and must have directed the Judge to prosecute Sica's hold-up corporation, but not the individual Sica. But as Sica was poor his responsibility was personal and terrible, and he went to penitentiary for nearly 15 years, while his fellow criminal Morton is boosted back into respectability by the President of Sica and the country.

"Guilt is *always* personal," said Messrs. Judson and Harmon, reading the derelict President his duty; "the great corporations cannot be imprisoned," and the officials hide behind their corporations. *"It was their duty* [Morton's and Ripley's] *to see that the acts forbidden were not done as well as not to do them."* Messrs. Judson and Harmon forgot that in this country *guilt is only personal for the poor.* In Boston if a poor man staggers about the streets drunk the police arrest him; rich sots make special arrangements with the policemen *to take care of them* when they are drunk, to hire a carriage and see them home *and prevent their arrest,* out of which the police make fine private wealth. Laboring men who transgress injunctions languish in jail, while rich injunction-smashers luxuriate in the Senate, Cabinet, and ornate nests of finance.

The President easily found a supple Judge to affirm his opinion of Morton, as the supple Attorney General Moody had done. Judge Phillips said: "The record in the case [of Morton and Ripley] * * * fails to furnish any foundation for imputing to those gentlemen any *personal responsibility* for the *alleged* violation of the Interstate Commerce Law." Roosevelt, Moody and Phillips have herein extinguished personal responsibility for *any* law-breaking by anybody, and the American brain, controlled by its defective anatomy, submits. Such a decision in an intelligent country would cause a president's impeachment.

CHAPTER XVII.

UNIQUE CASES OF BRAIN LACK.

An incident which shows this country's brain at its worst was the inbreak of an American president on the Russo-Japanese war. The high hope of every intelligent man in the world was the abolition of the Russian Autocracy of curs. It was about to be realized. The Japanese were the agents, by smashing the prestige of the Russian Government and turning its masses against it. One more victory in the East was needed to complete the work and all was ready for that victory. It would have leveled the way to human liberty in that vast empire; shorn of strength the blasting Bureaucracy would have fallen helplessly before the people's revolution. It would have been a sublime blow at tyrants not there alone, but throughout mankind. Then Mr. Theodore Roosevelt stepped in to mix and spoil all.

What a mind he must have not to see the world-wrong he was doing! He has a mind either childish or choked with the fogs of personal ambition. All the infamies of Russia might go on if he could draw the world's attention and silly plaudits to himself. He succeeded in that —and sacrificed the respect of the future for him. He will go down to history as the pillar and savior of the worst tyranny of modern ages.

It was a grand chance to practise on the littleness of mankind for a cheap gallery glory and it was too much for his strength of mind. To the shallow, ending a war would seem like noble benevolence: they would not look beyond to see that it was the restoration of the ax to the Russian Government's butcher hands. If the common Russian millions went down later under this ax, what mattered it if Roosevelt had gained the spectacular honor of ending a war? It is a terrible thing for men of opposite nations to go on killing each other *too long:* it is not terrible for a bloody home government to butcher its subjects forever, to keep its job of ruling them. No outsider thinks of interfering with that, because it is the established morality of governments. The Butcher Morality.

So the elected head of this free people, so-called, blundered in, without hearing the will of the people on the subject. And he turned the forces of massacre from Asia to Russia. Progress was being accomplished by the killing in Asia, by stopping it the killing was resumed in Russia to exterminate progress. The American people participate in this shame. They did not rise in indignation and prevent the senseless act.

I shall do this president all justice. If he had shown himself a lover of peace before, it would weigh in his favor. But his pet plaything is the big stick. He has tooted the horn of war. A child man on this subject, he copies Billy the German, crying up Might and Force. He campaigned for the vice-presidency, it will be remembered, with his Spanish war toggery on, appealing with claptrap to the hellish instincts of war. He continually eggs this nation on to follow the accursed

example of Europe and increase the military that we may be better prepared to bully and to seize what is not ours. Wealth sunk in the machinery of war is wealth stolen from the evolution of man. Roosevelt ever pleads to pile up the tools of war. Vanity was therefore his impulse in interference; that weak vain-glory which inevitably masters common men when they are given power. The Russian ruling curs to save their job of ruling, blotted out, fighting the Japanese, $1,050,000,000 worth of wealth, rightful sinew of the Russian people's growth. And Roosevelt plucked these curs out of annihilation to continue devastating.

He had his reward. "*Titled* delegates praise his work" at the Brussels Interparliamentary Congress, said the blushing American press. The Congress sent "its profound thanks for your noble efforts in the interests of *humanity* to terminate the Russo-Japanese war" —a work that will rank among the first of those fatal to humanity. King Leopold, famed for Congo atrocities, told the delegates that he kept a signed photograph of our president on his study table. Henry Watterson, the Louisville editor, blessed the president with the title of Messiah, and said "Theodore Roosevelt stands forth a very archangel of peace, bringing upon himself and his country glory unspeakable." American editors elected him the most popular man in the world.

It is now January and we can witness in Russia the peace which the presidential irruption brought. Revolution failed, and the Cossack savages mowed down the people with machine guns to defend the brutal Autocracy, to which America gave new birth. If the revolution shall hereafter succeed it will be at an added needless cost unspeakable.

The resurrection of the Autocracy gave it strength to light a counter-revolution, the first act of which was the awfulest slaughter of Jews that the world has seen. All nations stood around, hands in pockets, and watched this massacre proceed. To stop this infamy no nation had precedent or authority. It would have been interfering with the divine right of Governments to slay their subjects to keep their job of ruling. If the sentiment were allowed that *one* government might not slaughter its people *ad libitum* to keep them under its heel, the heresy might get abroad that *no* government has that right.

Through Secretary Root our president was besought to act, and here was the reply: that "the present is not a favorable time for intervention or representations by the United States, and that any action at this time would be inopportune and unavailing." (Dec. 5, '05.) Vain-glory paused when the time came for doing something not stagey but vital.

What was the nature of this Jewish massacre, which directly resulted from American intervention? In Odessa the demoniac mob poured kerosene on the sick Jews hiding in cellars and set them on fire, burning them to death; they battered the skulls of the dead with hammers, gouged out eyes, cut off ears, and drove nails into bodies. They cut up babies and threw the pieces at their living mothers. In one suburb more than 300 children of both sexes were horribly gashed about the head and shoulders.

The saved Bureaucracy caused it. "Indisputable evidence accumulates," says the report, "that, following the Czar's proclamation on Tuesday, the desperate bu-

reaucracy inspired the massacre with the object of convincing the Czar that only force could suppress the insurrection. Police and soldiers everywhere marched at the head of mobs, exciting them to destroy the Jews by crying 'The Jews have killed our Emperor!' and like provocations to murder. The police prevented any one from arresting the looters and prevented also the Red Cross workers from aiding the wounded, actually firing upon those engaged in this work." A Jewish militia "shot and killed four detectives, who, disguised, were provoking attacks on the Jews."

Now, were the Jews massacred by direct instigation of the Bureaucracy, which Mr. Roosevelt championed and restored to power?

Sholom Aleichem, a Yiddish author, wrote several letters to the Jewish Daily News of New York from the masacre districts at the time the butcheries were in progress. These letters say: "On the 20th [October] Count Haden, an attaché of the Imperial Court, arrived [in Kieff] by rail. When he saw that the police did nothing to protect the victims he demanded that General Koras give him fifty Cossacks, and these sufficed to save all the Jews. Then he telegraphed to Witte, and at night Trepoff sent a message that the riots should cease. *Immediately order was restored.*" "The common people were slaughtered like sheep. The thing the police were after was money. When any one appealed to the officers they answered: 'You wanted liberty, here's your liberty!' When the Constitution was announced Trepoff purposely distributed extra charges of ammunition. In the Douma they said it served the Jews right for wanting liberty." In Neizhin, near Kieff, the Jews were rejoicing

in the granting of the Constitution. "Then comes a counter-manifestation of police, Cossacks, Government officers, and hooligans, and Jewish property is robbed and destroyed and Jewish blood is shed. The Chief of Police called together the people in the public square to swear fealty to the Czar, and meanwhile he sent hooligans to destroy the Jewish homes."

In the suburbs of Odessa, "where most of the Jews live, the police, dressed in civilian clothes, were massacring the Jews. They went with national flags and singing national songs. The church bells were ringing to rouse the hooligans. When the Jews tried to defend themselves they were attacked by the Cossacks and artillery. Jewish girls were dishonored, children were rent in twain. A Christian bears witness that when the hooligans caught a Jew they delivered him to the Cossacks and the latter shot him. In the hospitals lie many Jews without fingers. In Moldavanka the Cossacks entered a house and said they were going to shoot all the family, but gave them the privilege of choosing among themselves who should be the first victim. The poor people contended, each to be shot first. The Cossacks compelled a father to put on his "talith" and pray while trampling on the corpse of his son. A child had seen its parents killed and now has gone mad. Entire families were annihilated by the Cossacks and police. *The press has proofs of the police organization for the massacres. Many people have seen the civil clothes brought the police for disguise.*"

This is the direct work of the Bureaucracy which Theod. Roosevelt, spurred by foolish juvenile ambition, saved. A despatch to the London Times late in Decem-

ber said: "Gen. Kourloff, Governor of Minsk, who organized the massacre after the Czar's proclamation of Oct. 30, declares, according to the Novosti, that *he acted under orders. He says he will produce documentary evidence before the courts if he is tried.*"

Lastly in corroboration we have the report of the commission which journeyed over Russia to organize the distribution of the relief funds, and dated Jan. 8. It declares that the Russian outrages upon the Jews were officially approved. "They broke out in 301 places on the same day and practically the same hour, notwithstanding the great distances between some of them, showing that some master minds must have directed and organized the movement;" and "in nearly every instance the outrages began with the connivance and assistance of the police, who in a large number of cases participated in the plunder and murder. Whenever a Jew attempted to defend himself his dwelling house or place of business was immediately fired at and he was treated as a revolutionary."

The low constitution of the American brain is thus demonstrated by the light and reckless leadership to which it subjects itself. The presidential power to plunge in internationally without direct popular sanction should be withdrawn. To obtain a higher type of presidents, nominating conventions should be abolished and the people by direct vote should select their presidential nominees.

Still more important, the world's common people should internationally combine in a new world-government. I do not refer to a Hague Tribunal or a Federal World Parliament of existing States. All present govern-

ments are merely private Commercial Corporations, securing the rule of the small wealth-confederacy. Their sovereignty for the common people is not above that of a king. To meet this commercial world-monarchy the earth's common people should organize a world nation above the heads of kings and the dollar parliaments and later abolish them. Civilized peoples are ripe for this action. All questions of world good would be brought before this Supreme Court of Mankind. The little parochial nation and class interests which now bedevil men would sink away before the world view. The working principles of a People's World Nation can be evolved by conventions, congresses and preliminary societies.

Commercial governments are impotent for human development, being merely selfish traditions materialized. I deny them the dignity of containing ideas. While the Russian Jews are butchered each government gapes, helpless, indifferent, or speculating how to make private capital out of the horror. A people's world nation would have intervened *before* the butchery and *prevented* it. The degeneracy of the Russian autocracy has long been a scandal, and had there been a world people to back the higher Russians it would have been destroyed.

If we properly name the debauched ruling classes of that country we must call them a Cur Aristocracy. But every country has the same element. What could better expose the American Cur Aristocracy than H. H. Rogers of the Standard wiping his feet on American laws and institutions?

Another phase of the Jewish problem reveals the present-day brain. Surgery can remove the vital organs and plant them back in the body in new positions (for exam-

ple, putting the heart of a dog up in its neck), deranging or twisting the order of nature, and the organs will go on digesting, beating, and doing their various duties. Nature herself, in evolving man, seems to have done this deranging in his brain so that unbelievably twisted ideas issue from that machine. Christians borrowed from the Jews their God, their Christ, their Holy Ghost; their whole religion and most of their morality; the foundations of their belief in a future life, their theory of sins and their hope of being forgiven; their most revered heroes and exemplars are Jews; all the eloquence of countless pulpits rehearses the deeds and words of Jews; carloads of wealth are consumed by Christians every Sunday in spreading and repeating the thoughts and doctrines of Jews. Yet the Jew is to Christians in most of the world a despised and dishonored race; dead Jews are worshipped and live Jews are hated and killed. A world amalgamation of the common people with all kings and commercial potentates cut out would amend this anachronism.

Of three or four of the greatest human issues one is the preservation of men and women from going wrong with their sexual instincts. Nature has made sex much of man. To go right he must be scientifically trained in sex, beginning in the earliest childhood. The American brain has excluded this tremendous subject from human affairs. Children are left to grow up sexually wild like cats. Instinct rescues cats, but in man ignorant instinct destroys. Nothing bespeaks the pigmyism of man's brain more than his cowardly evasion of science in sex. This is considered in another volume.

The brain of the people is as yet like that of a countryman who has never seen the city and comes up to be fleeced. It is open to the purchase of every gold brick. If a bunco steerer arises in religion or politics and says: "I will save you," it follows him. Can you, reader, for a moment lay aside prejudice for or against and examine a phenomenon as if it were a fly under the microscope? Let the phenomenon, for example, be the Hearst system of newspapers. They offer themselves with their proprietor as a means of public salvation. The microscope will show that the last or seventh page of each sheet has an editorial by Arthur Brisbane, or someone, which is often of high character, but it will find that the other pages are lush with grossness, sensation, brutality, debauching incitements, and brazen lies. This any enthusiastic admirer of Hearst's ethical seventh page will, if intelligent, sadly admit. Prize fights, scandals, murders and a vulgar reverential flaunting of rich people are the principal daily pabulum of the first six or more pages. The six pages corrupt and the seventh page *saves*.

In broad black headlines the Boston American said on December 16th, "200 on train buried in tunnel." The news was from Chattanooga. Next day there was a small paragraph headed: "Says nobody was hurt in landslide," and stating that no tunnel had caved in. The hanging of Mary Rogers in Vermont filled whole sheets of the American for days. All details actual, pervertible and inventable were used—pictures of her in all postures, of her hanging, of her corpse under a sheet, of a "noose like that used to hang" her. Here are the massive headlines and paragraphs in the American of December 8th: "Horror scene at hanging. Mrs. Rogers was slowly

STRANGLED AS 2 MEN HELD ROPE. Feet of woman touched floor as she fell through trap, and deputy sheriffs held rope in hands, lifting body clear until life was extinct." "In the convulsion of death the black-shrouded figure struggled for thirteen minutes while the two men held up the rope from over her head." "It was a scene of horror unprecedented in hanging so far as New England is concerned. Those who gazed in a dazed way at the tragedy that was taking place before their eyes went white while beads of perspiration sprang to their faces." "At the side of Mrs. Rogers when the fatal trap was sprung were Deputy Sheriffs Bond and Tinkham. The body dropped through the opening on the platform, but to the consternation of the officials the feet of the victim struck the floor. There was fear that if the woman were left in this position that she would not die—or, if so, only after a prolonged and agonizing strangulation. Deputies finish the work. Bond and Tinkham leaped forward, grasped the rope just above the hooded head of the victim and pulled up on it until her feet were raised from the floor. In this way they held her until the doctor said she was dead. Then the two men, who were in a fever heat because of the unexpected part they had been called upon to play in the woman's death, slackened their hold and the body lowered until the feet rested squarely upon the floor, the noose holding the body in a slightly stooping position."

Upon examining these statements under the glass it appears that they were all invented by the Hearst papers. The woman's feet did not touch the floor, no deputies held her up. I wrote to Vermont authorities asking about these newspaper statements, and received the reply that they were lies through and through.

The Hearst method is to corrupt the public to sell the paper. But his defenders say, "The corruption of the six pages causes people to read the seventh, and then they are saved." I don't see that one page can uncorrupt the contamination of six. Many of Hearst's six-page scholars never read Brisbane's seventh-page homily. Besides, the six pages go dead against the principles of the seventh and Brisbane is rolling stones up a hill. While he was lashing rich New York toadies to Battenberg, which meant J. P. Morgan and such rich flunkies, the first page of the same issue had a broad snapshot photograph of the great man and his wife with these fawning reverential words underneath: "This snapshot of the financier is one of the best ever taken, and shows him as he really is. It was taken as Mr. and Mrs. Morgan were leaving for General Grant's luncheon to Prince Louis of Battenberg on Governor's Island."

Suppose a clergyman were to open a combined brothel, gin palace, and gambling hell adjoining his chruch and entice the public in six days in the week to be entertained, in order that he might imbue them with an interest in religion. On the seventh or Sabbath day, laying off his bartending suit and tights and opening a passage into the church, in a black clerical robe he preaches to all who heed his summons of the beauty of holiness, the sin of getting drunk, debauching, and robbing your fellowmen. His reply to critics of his "method" is that the common people won't attend church without the allurements of gambling, gin and prostitutes, and that he offers them these harmless things to save them. This is Hearst's answer to critics. For six days in the week or pages of his papers he conducts his hearers through

all the gaudy avenues of corruption his army of writers can sewer up or invent, and on the seventh he throws wide some folding doors and introduces them to Arthur Brisbane, who in respectable language reads them a sermon from the editorial pulpit on public ownership, the corruption of the rich, and the sin of drink.

Looking at the matter dispassionately and recognizing the excellent worth of Brisbane's essays, it seems to me that the pails of poison swallowed stay in the people's system and that the corruption with which these papers are saturating their readers will harden as a wall against progress and decency in the future. The Brisbane antidote may give the corrupted a certain political vent, but what corrupt people do is usually corrupt and corruptly done. You can decide for yourself whether you think Hearst truly interested in the people's welfare when he uses these debauchery devices. But he is nominated for office as a deliverer, he can hire an army of men with brains to write his papers and sing his praises, and he can enlist lieutenants to bolster him up who are certain that they respect themselves.

This phenomenon gives another clue to the inner form of the general brain. But why is it that men who detest the Hearst method do not express their detestation, scorn alliance with him, and quarantine his influence? Why do they not start a paper that can be decent and make Brisbane its editor? Because people who ought to be stronger fear to say what they think of Hearst in dread of the power of his chain of papers. It is the cowardice of men who want to be advertised. He can combat them, vilify them, ignore them, and attempt to suppress them. He gains this power not from himself, but from the

millions he inherited. With these he buys brains which boom him for office through his own sheets. His power is not brain or character power, but bought power. When Capitalism is abolished no man will have a power not in himself; no man will be able to buy other men's brains with money and have those brains stand as his own.

We return from these various incidents to the nature of the general brain which tolerates them. The fact that we must state is this: *Man has not yet come into possession of the use of his brain.* Man's brain works by the same laws of *un*intelligence as the animal's brain. What, then, is the biological difference between the two? It is man's *boast* that he has a mind—the animals do not make this boast. In intrinsic fact, however, animals and man act equally stupidly, *are identical,* except in man's empty brag.

Mr. Dicey thus gives his sense of man's competence: "All men hate trouble, and the discovery of truth or the detection of error involves a laborious process of thought, whilst few are the men to whom the attainment of truth is an object of keen desire." This is why it is a law that *The Frauds and Shams rule mankind.* The *human* kingdom remains wholly to be conquered. And the principal wall which shuts man up in the animal kingdom is simple *cowardice.* Everywhere in life the following from Turgenief is the key:

"Once upon a time there was a blockhead.

"For a long time he lived happy and content, until at last a report reached him that everybody considered him a brainless fool.

"This roused the blockhead and made him sorrowful.

He considered what would be the best way to confute this statement. Suddenly an idea burst upon his wretched mind, and without delay he put it into execution.

"One day an acquaintance met him in the street and began to praise a celebrated painter.

" 'Good God!' cried the blockhead, 'do you not know that this man's works have long since been banished to the lumber room? You must be aware of the fact. You are far behindhand in culture.'

"The friend was alarmed and immediately concurred with the blockhead's opinion."

This went on until he had made everybody afraid of him.

"And now, he, the former enemy of every authority, is himself an authority, and the rising generation show him respect, and tremble before him.

"And how can the poor youths do otherwise? Certainly, to show him respect is an astonishing notion; but woe to you, if you would take his measure, or try to make him appear as he really was, you would immediately be criticised without mercy.

"Blockheads have a brilliant life amongst cowards."

CHAPTER XVIII.

TOADYISM OF THE AMERICAN BRAIN.

This chapter could be filled with endless proofs of American toadying. As a brain index we may inspect the people licking the feet of the wealthy. The newspapers give the population what they love and so mirror national character: let us gather a crop of them and cite a few of their regular headings:

"*Millionaire* wills body to surgeon." "*Rich* man killed in auto wreck." "*Richest bachelor* gives a musicale." "*Rockefeller* takes a plant to church." "Friend of *Vanderbilts* is voluntary bankrupt." "*Millionaire* defies black hand." "*Wealthy* man weds his first wife's servant. Bride has served as maid in his house." "Rockefeller's love to newsboys." "Miss ————'s wedding on Feb. 14. Her congressional Fiancé, Harvard, '91, and heir to $300,000." "*Millionaire* works as laboring hand." "*Wealthy* man missing from Hotel Seville." "*Rich* man victim of blackmailers." "Heir to $40,000,000 expires in hospital," etc. "Daughter of *rich* man dies for love." "Indian *millionaire* on Carlisle football team." "Daughter of the *multi-millionaire*, etc." "Rich girls' hockey team tied in first game." "Mrs. Pedro F. Francke suing for a divorce. *She is a cousin of Mrs. Reginald C. Vanderbilt*" [which makes a somebody of her].

"*Millionaire* reformer arrested for libel." "Dr. M'Ewan to wed his stenographer. Pastor of the *wealthy* Thaw family in Pittsburg to wed his stenographer." "Greenwich polite to its *rich* men." "To unite three Baptist churches. Plan consolidation of Fifth Avenue, *which Mr. Rockefeller attends,*" etc., "three-fourths of the new factor being the Fifth Avenue Church, which has the reputation of being the *weathiest* of its denomination in the city, in addition to *boasting* the *membership of John D. Rockefeller.*" (N. Y. Herald.)

The N. Y. World writes exquisitely of a Gould:

"Daughter of wealth attends day school." "Before this she has studied with three governesses and one tutor in [her home]. It is unusual for a daughter of parents so *enormously rich* to attend day school, but Marjorie goes at her mother's command." Marjorie drives "in her jaunty cart" to school. "Marjorie is best in the languages." "She is seen often with many volumes strapped together, *although the footman usually carries them.* Marjorie is very tall—" "Mrs. Gould does not allow her children to become *wearied* of luxury."

"*President's* cousins thrown in runaway." (Of no importance in themselves.) "*Richest* subject of Menelik here." "Miss *Gould* visits the evangelist tents. Kisses a little singer." "Faithful servant honored in death. *Wealthy* lawyer's family dons mourning and prepares for impressive funeral." Roosevelt has a son who is freshman in Harvard. Bostonians thronged to Cambridge for a view of his room, his bed, his shoes, or any other holy relic, until Harvard education was impeded and the privilege disallowed. A Boston wallpaper firm stocked its window

with paper, proclaiming that Freshman Roosevelt had this kind on his wall.

The press and public attitude toward the marriage of "Miss Alice" show the people advancing toward kingship —outdoing foreign dirt-eaters in grovelling. A New York daily thus boomed its Sunday edition: "Miss Alice Roosevelt when she was a little tot—an exquisite photograph that everybody will want to preserve among other souvenirs of the approaching wedding of the President's daughter to Mr. Longworth, of whom the Pictorial Section also contains an admirable picture." Mr. Longworth, whose picture is so necessary to us, entered politics in Cincinnati as a lieutenant of the notorious Boss Cox, and doubtless owes his seat in Congress to doing that reprobate's bidding. I will not nauseate the reader with more of the wedding episodes.

If these things shame and disgust, we can turn to the presidents of the universities as the fountain head of the toadyism in education with which all but the strongest undergraduates as well as the college-worshipping public are filled. At the annual dinner of the New York Chamber of Commerce this year President Edwin A. Alderman of the University of Virginia gave the address: "I, therefore," said he, "do not think of you this evening as great magnates, or as the 'beaked and taloned graspers of the world,' as someone has gently called you, but as my fellow craftsmen, as plain, extraordinary men, whose proudest fortune is the legacy of American opportunity and citizenship, and whose proudest achievement will be to hand down that inheritance untarnished and undiminished." This is toadyism.

Carroll D. Wright, president of Clark College, says: "I do not find that McCurdy or McCall and other men in the insurance investigation were dishonest."* This form of odorous sycophancy is like saying that Jay Gould and Boss Tweed were honest men and good citizens, and its crudity serves to make the college president an open scandal.

From this rude workmanship President Eliot of Harvard distinguishes himself as a *scientific* apologist of the rich. To understand him one must consider the expense of carrying on Harvard. It is a great playshop and workshop which produces no wealth, and the bills must be paid by gifts. Since the rich have taken most wealth the average American has no longer money to give, and the college presidents' problem and mission are to stroke and flatter the rich into opening their bags of gold. The subtlest artist of adulation is therefore the best college president. By natural selection the poor strokers fall out of the positions, and those with a fine nose for the rich man's dollar remain. The good college head must be a commercialist in spirit himself with a keen sense of rich men's weaknesses, to which he must truckle with delicacy and a high-humble mien of character-altitude and self-respect.* Some presidents are born with this genius. President Eliot grew to it. It must have cost a certain inherent dignity which he once had some pain to readjust and abase his nature in its maturity to multi-millionaires when they blossomed on to the scene, which is a credit to his pliancy if not to his character.

*In speech to Episcopalian Club, at Hotel Brunswick, Boston, Jan. 22, '06.

* There are a few honorable exceptions.

He gives a perfect model for the Adulation of Croesus in his Concord address on "Great Riches," which if properly read will assist every college graduate to gain the smile and condescension of the rich man. It has elegant maxims for a Rich Richard's Almanac, and no parallel as exquisite art and the grand humility of the dependent learned. It oils the manly hinges of the knees. Its strongest trait is its *scientific* spirit: it analyses, is emotionless, seems sublimely fair, seduces the imagination by its suavity—it is not the blatant, rabid, unchaste servility of the politician; it is burnished, scientific servility. It is ascetic; it chills your reasoning with its artificial candor and you think it judicial.

The professor says: "Any man who by sound thinking and hard work develops a great industry and makes it profitable and stable confers an enormous benefit on society."

If he built this up by paying low wages, so that the girls serving him were obliged to become semi-prostitutes to eke out their living, was it a social benefit? Many great industries stand on an underpinning of prostitution and worse things. In almost every industry and business where many are employed the better positions are held by women who are private mistresses of men higher up. This is the a, b, c of the subject of great riches. Mr. Eliot appears to know nothing of it.

He speaks of the gems of the rich: "They like to see their women decked with beautiful gems. It is to be said in favor of this luxury that it is a gratification which does no bodily harm to any one, and gives pleasure to many observers outside of the possessors of the jewelry."

It is quite true that jewels do not explode, shoot, or assassinate. But they absorb wealth which would keep the poor from tuberculosis, which is bodily harm. Is our president also unaware of this? This year, 1905, the value of the imported gems is $37,000,000. The rich invest enormously, and people of moderate means ape them, therethrough to derive respectability. Yet the diseases and corruption *caused by poverty* are sapping the stamina of the race. Thirty-seven millions applied annually to *vitality building* would regenerate the race. Is not robbing men of vitality, bodily harm? Yet President Eliot is a thinker.

He speaks of the passion of the rich for building palaces: "It is incredible, however," says he, "that this should be a greater enjoyment than that afforded the mechanic who has saved a few hundred dollars and built a six-room cottage to which he brings his young wife." Suppose the mechanic is unable to save the few hundred without robbing his body and children of nutriment. There are many such. In New Rochelle, N. Y., the following happened:*

"For years it was the dream of James Owens to have a home for himself, his faithful wife, and their four children. For years it remained a dream, and yet a dream which had the power of sustaining him through the long day of hard work that fell to him as a teamster in this village. For years, as he cherished the dream more closely, he was able to resist the temptation that led his fellow-workers to the saloon, and gradually he laid by a small store of coin that to him seemed a veritable treasure trove. A year ago the materialization of

*See N. Y. Times, Dec. 26, '05.

the dream began. He bought a narrow corner of land on the outskirts of the village. There he started to build the home that was to be all his own—his and his wife's and the four little children's. Save as he might he could not get means to hire help, or even raise enough to permit himself to ease his daily toil while he built the house. The teamster's day was as long as it had ever been, but each weekday night he added a few hours to it, which he spent laboring even more toilsomely than he had done in the daytime."

At length he thought of completing the house to present it to his wife and children Christmas Day. He had been long overworking, he now increased the strain. The weather grew bad and he was exposed to it all day teaming and at night as he worked on his house. He took pneumonia and died just before Christmas. Overwork killed him; he had waited so many years for his six-roomed house that he grew eager to have it, which a workingman must not do. The rich do not have to wait for their palaces. "The widow and the children will never occupy the home that was to be all their own, and which stands so nearly ready. The widow must work for the children, and to get work she must be in the centre of the city, and the home that is theirs and yet not theirs lies far on the outskirts." President Eliot has not time or training for insight into the conditions of the poor man. If he would drive a team for his living for six months, he would learn more social truth than is now in possession of the entire Harvard Faculty.

He says: "In business enterprises the existing modes of discovery and selecting of autocrats seems to be better than in the government, for autocracy in business has

been justified by results." The results are that a dozen financial autocrats are the proprietors of the nation. Eliot is pleased with the situation, for he offers no criticism of it. His only stricture is that a rich man can hardly bring his children up free of habits of indifference and laziness.

What one leaves unsaid of a subject, as well as what he says and how he says it, are the prime elements of *scientific* adulation. President Eliot has ranked himself with Senators Depew and Platt of New York. The money he secures for Harvard by fawning on the rich is beneficial to him personally by promoting his educational status. Presidential fawning is educational graft.

The Boston Post (Jan. 20, '06) says: "Rich Back Bay man gave love to housemaid. Pretty Jennie Murphy won respect and affection by industry and personal qualities. 'I shall marry Jennie Murphy to-day. For she is a good, pure girl and I'm proud of my prize.' So saying, Leroy Jay, 32 years old, scion of one of Back Bay's proudest families, millionaire in his own right and shining light of exclusive clubs, took leave of his aunt, Mrs. William Matthews, at the house 198 Commonwealth Avenue, where he has made his home. * * * From housemaid to membership in the councils of the aristocratic and moneyed matrons—that is the transformation which is supposed to have come to pretty Jennie Murphy."

President Eliot expresses these thoughts with much greater grace and charm; he is neither coarse nor atrocious, but he speaks parallel sentiments from the same level of mind.

CHAPTER XIX.

IS THE WEALTH CONTRACT WITH THE RICH VALID?

The structure of the American brain can be better illustrated than directly described. Suppose a community to be situated in a highly fertile land but dependent wholly for its productiveness upon an artificial water supply. All water for every purpose is derived from external sources, so that the lives, health and prosperity of the inhabitants are conditioned on their abundance and purity. If all receive their due supply of water all will enjoy comfort, health, the privileges of education, travel and recreation, which combine to produce a better race each succeeding generation. By some means a theory of vested interests in this water is evolved, which, nude of irrelevancies, is that several private persons, or even one, may acquire the right of exclusively owning the water. By owning he is entitled to dispose of it upon his own terms.

Now what does this signify? It means that all members of the community have transferred to the water owner their whole rights to comfort, health, travel, happiness, and personal and communal development: have given away their liberty to be human beings—which is plain manhood-suicide. The owner of the water now sells it back to the people on terms that give *him* all

they formerly invested in comfort, travel, education, development and happiness; so that in conceding the theory of vested rights in water they have committed human suicide. No people would consciously and intentionally do this. They might perform acts which would lead to it without foreseeing the end, or acts which shrewd men might take advantage of to establish the theory of vested interests and gain possession of the water; but the people never discerningly and voluntarily would or did cede their rights to health, comfort, travel, happiness and development away. These rights were therefore obtained from them *under some form of false pretense,* the contract was secured through misrepresentation, *and so is void.*

Those who reaped the benefits of the contract may not have maliciously deceived, they may not even have apprehended in advance the tremendous privileges they were acquiring: notwithstanding this the contract is invalid, because *the people* did not see what they were alienating, and if they saw were blind to its deadly import. True, their blindness was from imperfection of brain, but imperfection of brain in minors is just what induces the law to nullify harmful contracts made with minors and to punish those who take advantage of them. In being led to relinquish their water sources *by any means whatever,* legal or illegal, and whether the act of parting was involuntary or intended, the act was invalid, and the rights and ownership were not truly transferred, but remained with the people.

There is little difficulty in demonstrating this conclusion when the problem is simplified, as it is when all life, development and happiness depend on one ele-

ment, water. But if the principle is sound when these supreme things hang upon *one* element, it is sound when they rest on *another*. In the community of the nation *wealth* is the element on which the health, comfort, travel, recreation, happiness and evolution of the people are based. And it is therefore proved that the theory of vested interests, by which the national community's wealth has been alienated to a few, is false and invalid, that the contract is annulled and dissolved *by its nature.*

The American brain was duped if it made the contract, and more duped if, the contract being fastened on it by force, fraud or open argument, it submitted after learning the *effects* of the compact, and agreed to regard it as fixed. *Nothing* could give binding force to such an agreement: society could not recant these rights without surrendering its nature and dissolving the true foundations of its existence. The social brain failed here: in not seeing that no promise, contract or situation, however solemnly made or assumed, by individuals or society, is valid *if it injures or retards humanity.* And if even one member of society is subjected to preventible hurt by the misplacement of wealth, so that in his person the growth of humanity is retarded, *the wealth system by which that hurt comes is instantly null,* though sworn to with a thousand oaths and fortified by ten thousand laws. The fabric falls and the contract liquefies and is unmade, because all men swearing together cannot validly contract to cramp social growth through injury to one man, neither if that one is a party to the swearing, nor if he is not. If a party, it is because his brain is that of a minor adult, incapable of self-defense.

This man has likewise his own *personal* right not to be injured, and it is an indefensible blow at his life to take wealth from him, needed for his growth, and give it to men not needing it for their growth. Yet this is done universally: *it is the essence of civilization.* And through doing it the modern wealth system is void, and every one is released from its laws as much as if congresses repealed them all. Men may be imprisoned for exercising their freedom from void wealth-laws, but they will be blameless and the culprits will judge their judges.

Another law is that when, for social ends, harm or hardship is necessary it must be shared by all, not concentrated on some as scapegoats.

A contract to injure the human race cannot stand. If a community of a million people agreed with a thousand of its citizens to do something which afterward it was found would bring a plague and take off half the nation or five hundred thousand souls—is there any one who would say that the contract was sacred and ought to be executed? Is there any one living who would not call a people infamous for keeping such a contract—more fit wholly to die than to live? And of the character of the thousand citizens demanding fulfilment of this social promise. with death to half the nation, *for their private gain*—what of them? They would be called hard names, ruffians, fiends, men deserving to be hunted down and shot as wild beasts. To leave them in the land would be to coddle devils.

But what are health, intelligence, comfort, education, happiness, and development, but component parts of that life which plagues take away?—and if a man is robbed of these *he is essentially killed.* All the *worth*

of life is gone: and men who wrest these properties from a human being are bringers of a plague that puts out the man's true life.

Suppose then the contract, instead of causing instant physical death of five hundred thousand, were found to rob the population of health, intelligence, comfort, education, happiness and development: results involving plagues, deaths, degradation, brutalization, the growth of all vices and corruption, besides race stagnation and decay: should the people revere this contract? or keep it more than they should the one killing their bodies? Would they not be *soul-murderers* if they did? *Yet this is the kind of contract the American people fear to break.* One which an intelligent mind or nation would rescind because adherence to it is a clear crime. A crime against fellow man, against the universe of which man is the child. On such a contract as this the American people's means of life have been ceded to a few.

Now the people think it a duty to the few to whom they made this damnatory concession (not seeing its consequences), to abide by it: and the few who hold the cord of this contract round the people's necks *insist* that it shall be kept. Who shall speak fittingly molten words of the character of these few? They are race Shylocks, cutting out a whole people's heart. They sell their brothers into ignorance, disease, deprivation and degradation; they rob them of all *real life.* Name these persons what we may, can we exaggerate? They are human race Judases; race traitors. They make earth hell; they are hellish. They are Our Rich. They should be crushed. And they do all this harm through a spuri-

ous wealth-contract, utterly void. They are puny, weak, and few, yet they scare mankind: they wave the paper cudgel of this fraudulent title to wealth, and mankind cowers as if the heavens belched lightnings.

This quailing at nothing is an American brain exhibit. The brain emits its own fog and then cries like a child in fright of it. It dashes to race ruin because it has not brain eyes to see that *a contract with death is self-cancelled.*

In the case of water-ownership, monopoly might go the lengths of killing many with thirst: as a property right it would be just and permissible. The American brain, true to its property-creed, would be forced to say that all citizens must die in preference to jarring the sanctity of divine vested interests. So all men are under an ironclad contract to die if the owners of vested interests speak the word by monopolizing water or wealth necessary for life. If they refuse to die they wholly shatter the property theory. But it is as high a crime to deprive men of the wealth needful to *proper* life as it is by a little further deprival to kill them wholly: *the higher man is killed,* which is just as truly murder as killing bodies.

Our rich have pressed the monopoly of wealth to the point of killing the bodies of many and they have killed the higher life and character of all. Had they not murdered the higher life the people's intelligence would have grown and swept them away: they have saved themselves from annihilation by annihilating human intelligence and human soul. They excel physical murderers.

CHAPTER XX.

DO THE RICH BURN WEALTH?

Some think that the rich wastefully consume very little, that their ownership of American wealth is mere *directorship* of it, not *consumption*. This cheap conceit is not confined to the unschooled. Under it, the rich are particularly great self-sacrificers, to be owners and generals of American life so cheap. Statistics and percentages might be invented to show that they burn an inappreciable amount of luxuries: such figures would be lies.

The truth in this matter is an open scroll if men would sit up and read it. Every man can gather exact statistics by taking a walk. He can refute any professor's statistical fictions with his own eyes. The remarkable thing is that our body of lying institutions prevent the masses from sitting up and reading. The people walk through town every day with their eyes shut to facts, seeing nothing, but when a fraudulent statistician or dullard jurist comes to them with an invented page of paper about these facts, they read and believe with avidity. Now the problem of progress is to break open their eyes and make them read the plain scroll of life in every street they walk.

Go directly to the lives of the poor, then to the lives of the rich, *and compare them*. This will give you true

statistics. You can then sum up for yourself the wealth burned. Compare the palaces and the tenements, the yachts and the hovels, the fabulous clubs and the rookeries, the gorgeous rich men's hotels and the fifteen-cent lodging houses, the first cabins and the slum steerages of the ocean liners, the filthy factories where the people work and the stately offices where their masters sit. Compare the journeys abroad of the rich and the poor —the wage-toilers never go; compare the auto-cars and stables of them both; compare the country pleasure-estates of the millionaires with those of the workers; compare the length and costliness of their vacation tours —that is the wealth-stuff consumed by the rich when they travel and feed, and that consumed by the columns of poor on similar occasions. The latter occasions do not occur. Compare the functions of the millionaires' sons and daughters with those of the children of the common multitude, and this is vital. The former are human machines invented to destroy wealth, the latter are human machines invented to elaborate this wealth for the high-born young to destroy. Go everywhere and you see these gilded youths spending, spending, consuming and consuming. They are procreated for it. Look lastly at the prodigious multitude of attendants on the rich and ask what they are doing but giving their time and labor unproductively, uselessly, so blotting their labor out, which is burning it, for the rich.

But here we meet the vulgarest of all prevalent fallacies. All this, they claim, employs labor and supports people. When the rich consume costly foods, wines and clothes, build great palaces and tour the earth in their

kingly conveyances, when they revel with a fabulous expense of service in their orgies and pomps, the ignorant say that labor is employed and myriads of people supported to produce these things. And by a little trick of suggestion it is imparted that the real consumers of this colossal substance and dazzling cost *are the people who prepare the pomps* and not the rich who figure at the culminating ceremonies. How thin and vulgar this sophism, yet how fearfully dynamic and agile!

For all this sum of service-labor might go to produce useful constructive things that would elevate the population out of the gutter. There are two quantities of wealth here consumed, one of which is concealed by the sophist. There is (1) the quantity which the rich man pays the workers for producing his orgies and pomps; there is (2) the time and labor strength of these workers used up in preparing the orgies and pomps. Were there no great rich men to direct wealth to orgies and pomps, the first quantity of wealth would employ and support workers as much as now, but the second quantity, that is the product of these workers' labor in the period of the support, would produce entirely different things. It would create a product useful and elevating to society, the existence of which is now prevented. The rich prevent it. This is the second quantity of wealth, and it is what the rich consume. It is absolutely burned, abolished, annihilated.

And that its quantity is prodigious any man can determine for himself by the comparison I have advised. It far exceeds in amount and hurt what burning the nation's wheat crop annually would do. For it not only starves the people of physical nourishment just as burn-

ing the wheat would, but it debauches all who thus minister to the rich and all who live in the industrial system. It burns the nation's wheat crop, and its soul crop.

Justice Holmes of the U. S. Supreme Court says: "If a man owned one-half of the wheat in the country and announced his intention to burn it, such abuse of ownership would not be permitted. *The crowd would kill him sooner than stand it*"* It would be permitted. It is permitted.

But Judge Holmes means nothing by this statement, for, being a judge, he holds the vulgar fallacy that the rich are trivial consumers. He follows the luxury process only to the first stage, then, being a judge, his mind halts. He thinks that the fifty thousand dollar balls and other pomps and splendors of the rich are not *in themselves* evils, but that they confuse the workingmen into thinking that "the Vanderbilts and Rockefellers swallow their incomes like Cleopatra's dissolved pearls," and so are evils. And he thinks the confusion is evil apparently because the denied poor may come to think that these rich are burning the wheat and act as he suggests—namely, kill the rich who do it. This is the order of brains that our politics elevates to the Supreme Bench, the highest tribunal of the nation, brains of the fourth quality. It explains the wide and just contempt for the Supreme Court.

Dogberry. "Dost thou not suspect my place? Dost thou not suspect my years?—O that he were here to write me down—an ass!—but, masters, remember, that I am an ass; though it be not written down, yet forget not that I am an ass. * * * I am a wise fellow, and,

*Cosmopolitan Magazine, Feb., '06.

which is more, an officer; * * * and one that knows the law, go to; and a rich fellow enough, go to; and a fellow that hath had losses; and one that hath two gowns, and everything handsome about him:—Bring him away. O, that I had been writ down—an ass."

CHAPTER XXI.

THE RACE AIM OF SEX.

It is not for the sorry purpose of railing at mankind that we are defining the structure of its present brain. It is to show that a new brain type is man's capital need. Nor would our purpose be half fulfilled if we stopped there and did not indicate *how* that type can be had.

It is through the action of sex.

As we advance with the argument let it be remembered that all we say aims toward *remedy.*

But it is hopeless to offer remedy unless the presence of disease is proved. The hardest problem known is to *convince* men of their need of alteration. When human brain is better this will be the lightest problem. And I imagine that the best way to convince them is to go over as it were on foot the geography of human life, mapping each inch of the way, so that *satisfied* brains may see what is going on next door to them through their satisfaction. Then to show them the *causes.*

And why do we not see this without a brain map? It is our *brain* condition that prevents us from seeing the *physical* condition we are in.

As diseases are known by their signs, so a man's character is known by his acts, which are the signs of his nature. Every difference in character represents a

physical difference in brain: if the microscope or chemical tests were strong enough every man's brain would present a peculiar picture, individual to himself, which when photographed would show the physical brain signs of each element of his character down to the finest strand.

Now if this is so of men fairly near the same level, we can see how much more marked the divergence of brain signs and concomitant structure will be between one level of men and another level—between the species of to-day and the coming species without the faults of to-day. For every brain has its faults registered in its essence or build.

To show the brain build we have, the true method then is to map the faults, since we cannot yet photograph the brain internally, or image its ultimate processes chemically. With this map we shall picture to ourselves the sort of mind instrument we carry within us that can produce and endure these faults; then we shall abhor a defective brain as we do a diseased lung, and take the surest means to obtain high and faultless brains.

Sex breeding is the surest means we possess for this work.

A map of the brain such as I am making, is given in lieu of the microscopic or chemical photograph which we cannot have because our agencies are not fine enough. A drawing of the signs must answer. These signs are what men *do,* and what they needlessly *tolerate;* they are the social conditions we live in without social vomiting. If a man can live contentedly in a sewer we know his nature, and if a race can live without vomiting and rebellion in a *social sewer,* we know what *its* brain constitution is.

Now I affirm that we Americans live without retching or rebellion in a social sewer—in a society as vile to a right brain as a physical cesspool is to right senses.

Is this so?

If it is so, we certainly need a new type of brain and will use any means offered by heaven to get it. The sewer resident would, *if he learned how to see and smell.*

To educate these organs in the sewer man is the problem. To educate the *brain* organs of seeing, smelling, hearing and feeling in ourselves is the problem for us who dwell without loathing and rebellion in the social sewer. A true *map of the sewer* will do this. And so I give the facts of life about us, as proofs of our ligatured under-formed brain faculties, not to ridicule that brain, but that we may correct it.

And it will be shown how sex will correct it.

CHAPTER XXII.

DO WE LIVE IN A SOCIAL SEWER?

Whether we live in a social sewer and whether the rich kill men's bodies and annihilate the foundations of higher life, the reader must judge from the facts assembled in this chapter. For those who have not yet learned to walk the streets of their towns with their eyes open I produce photographic comparisons of the great few rich and the huge miserable many.

Coroner Joseph G. Armstrong, of Allegheny County, Pa., says:* "The number of deaths of foreigners in the mills in Pittsburg and vicinity has come to be nothing short of appalling, and, after a careful investigation of the matter, I am convinced that a great many are due to lack of proper protection. Conditions are such at present that the life of a foreigner employed in the mills and the mines is given less consideration than is the life of a horse or a mule. *In the darkest days of slavery in the South the negro had better treatment than the Hungarian in the mills receives to-day.* I was simply astounded during my first month in office to find that during the thirty days twelve men had been killed in one plant alone of the United States Steel Corporation. These deaths were not caused by one big accident, but

*Pittsburg special to N. Y. Times, April 16, '05.

separately. How many more were maimed and injured during the same period, God only knows." "The foreigners stand in the most abject fear of the foremen for whom they work. *In order to escape censure, they take chances that jeopardize their lives every hour in the day.*"

"There are dozens of Hungarians and other foreigners killed in the mills every year of which the public, or even the Coroner, never hear," declared an attaché of the Austro-Hungarian Consulate. "We have recently investigated the cases of two men who were reported as 'disappeared.' They were Hungarians, employed at the tops of blast furnaces, whose duty it was to dump the cars of ore into the furnaces. In both instances the men were missed after they went to the top of the elevator shaft. Their dinner pails and coats were left at the bottom. There is but a small bridge at the top upon which to stand. One misstep and the man is thrown into the furnace."

These are murder victims of the Steel Trust. Human beings are maimed for life, broken on machinery, and burned alive to produce dividends for the Steel Kings. Has any one noted that the new Inquisition with its torture chambers is industrial, not religious? The heads of those who get the money from the system are turned. Schwab and Monte Carlo, Corey and his spendthrift revelries with light women, Frick and his Duquesne Club dinner, Judge Gary's purchase of another man's young wife, show how the wealth sweated out of the steel workers rots the men at the top who sweat it. Corey was an intimate of Mabel Gilman, the actress. Miss Gilman said: "Pittsburg millionaires are without

sufficient culture to spend their money except upon pleasures of the senses." At the Pittsburg millionaires' club (Duquesne) one commented on this, "Well, I guess Mabel ought to know."* Steel President Corey had squandered sumptuously on her.

Frick is one of these Pittsburg millionaires—the Frick who was Carnegie's captain in the massacre of the Homestead workingmen who supplied him his money to burn upon the senses.

The New York World of Dec. 14, '05, contained the following statement about a "Frick Dinner," held in the Duquesne Club seven or eight years ago, in which steel president Corey participated: "Anna Held, to whom $500 was given to sing at the bachelor dinner, went to the Duquesne Club after she had finished at a local playhouse. What happened there is known fully only to Corey and the other guests, but the fact remains that Miss Held fled in terror, tears and tatters from the club by a back door, escaping in her carriage. It was said afterward that in her abbreviated stage costume Miss Held had started to sing her favorite little song—

> Oh, won't you come and play with me?
> Come play with me, come play with me, &c.—

when something happened. The song was never finished, for Miss Held was rescued by her manager and rushed from the club. The manager started to raise a row afterward, but was quieted in some way and no more than the above facts were ever made public."

In this wise our rich rob and slaughter workingmen to feed their revels. The system stands on robbery and assassination and rots the robbers and assassins. "If a man owned one-half of the wheat in the country and

*Pittsburg special to St. Louis Post-Dispatch, Dec. 26, '05.

announced his intention to burn it, such abuse of ownership would not be permitted. *The crowd would kill him sooner than stand it.*" (Justice Holmes.)

When in the winter following the great coal strike of 1902 the Standard advanced the price of oil $1.47 a barrel and its retail price 4 or 5 cents a gallon, its estimated profits by the act were $6,000,000. Because of scarcity and price, coal was out of the reach of many poor who substituted oil, so that the Standard crew wrung its extra profits largely out of their terrible want. In 1902 the Standard paid 45 per cent. dividends. It is claimed that the by-products of petroleum "makes the oil cost nothing to the Standard Company." Like water monopolists raising the price until many die, the Standard oil-owners advanced oil in a popular crisis and literally slew many. The American brain saw natural *business* in this, not a ground for expropriating Standard property, if not hanging its managers.

We have testimony that many were slain. Dr. Herman L. During, then of the Protestant Episcopal City Mission in lower Spruce Street, Philadelphia, said: "It is remarkable with what spirit the poor have borne the sufferings of this winter. There have been no uprisings, no threats. The destitution is very great, and this cold weather has made it harder to bear, but the people have endured it bravely. And the absence of an appeal for help, in many a case, keeps hidden very desperate circumstances, *until a death brings the undertaker and the minister.*" The sheep-like attribute of the poor, who suffer even to death without rising in revolution, marks the worm and slave.

A cold wave came and a reporter, after investigating the poor, brought back the following:* "It is no wonder, if, under ordinary circumstances, the lowest masses dread the winter as they would a human enemy, but with the scarcity of coal added to their chronic lack of money their condition to-day in this city appals one catching his first glimpse at their unspeakable misery. The ordinary situation of a poor family is a bare hand-to-mouth existence. The father, if sober and at work, brings home from $5 to $8 a week. Out of this he keeps a wife and four or five children. The family lives in two rooms of a small house on a back street, for which he pays $2 a month per room. The rest of his salary goes for food, clothing and frequently premium on his life insurance. As a rule he lays by nothing and has no margin for unforeseen accidents."

Then the price of fuel and other necessaries rises and soon there is a death in the family. Providence has chastened his children. Later, the Providence gives a million of the money chastened out of the poor to Yale University. A while since there was an important strike and Yale students as labor scabs replaced the working men to break the strike. Again, in the recent elevated and subway strike in New York, Columbia University contributed her athletes for strike-breakers. Thus the circle is completed. Money taken from the poor in outrageous prices which reduce them to want and death, trickles to the colleges to educate students to protect the rich donors against the poor when they strike for more wages and food to ward off death. Providence works in this country openly.

*Philadelphia Bulletin, Feb. 20, '03.

The destination of the money taken from us by our Providences is of the highest importance. It is wholly destructive to us to be robbed of life and evolution. *What do the rich do with it?* They burn it. It goes up in a bonfire of vanities, dissipation, palate and debauch. Rich women providences burn it in fashionable society bouts, which are female prize fights. Fashionable society is the profession of defectives. All Four Hundreds are rotten mental defectives. They do what people of human size and decent heart would not do.

The good deeds of Mrs. John Jacob Astor in one month of the winter when the poor were *dying* of want were listed as follows: "One large ball of her own, two large formal dinners and a dozen small affairs of her own; she figured in the published invitation lists of seven large dances, six formal dinners, three luncheons and three weddings; she attended the opera eight times and was present at a number of afternoon musicales." This is a single mode in which the bread of life and development of the poor is burned by the rich. A prominent New York doctor gave the report for publication "that many fashionable dressmakers now keep on hand a supply of wines and liquors for the use of their customers. The drinks were not sold, but were served in lieu of tea or the like. He said that this was only a phase of the prevalent indulgence in alcoholic liquors by the average society woman."*

Mrs. Russell Sage confirms this: *"Drinking is indulged in to an appalling extent by women of the wealthy idle class, and their daughters are following in their

*Philadelphia Bulletin, Feb. 20, '03.
**In November, '05, North American Review.

footsteps. * * * This class is surrounded with a certain glamour that those not so high up in the so-called 'social scale' mistake for something genuine, but which is the veriest sham. Bear in mind that I refer to no set or clique, *but to a condition manifestd in all parts of the country.*" The professional wealth-wasters gamble, too: "Week-end parties have bridge whist as a sole purpose. Rooms are hired and furnished, in all parts of New York City, by fashionable young women who do nothing but gamble there."

These rich defectives are simply a kept class to eat and drink up wealth while the poor starve and to rot the rest of the nation by evil example. Mrs. Sage sees this of drink: "Now the persons of this class are widely imitated. If they drink it is considered smart to do so, and others follow suit. If they smoke cigarettes other girls do the same." But this is only a minute part of their harm; being first stupidly made rich by deceived society and then stupidly set on a pinnacle, they defile every standard and pervert every ideal down through all strata of the people to the last. *And they will do so as long as a rich caste, inevitably and inherently worthless and corrupt, is permitted to exist.*

As a natural product of education providenced by the rich, literary scribblers defend the right of these defectives to burn wealth and kill the poor. Harry Thurston Peck cries with fine chivalry, "As for the idle rich, we say: Let them alone, or at any rate treat them sympathetically. They are doing the best they can, and we have always hoped that in the end they would succeed in establishing upon a permanent basis a class whose influence should make for grace of life, and act

as a leaven upon our national crudity."* And D. Parkes Cadman, (a New York divine), exclaims to a convocation of young men: "You want to be patient with the millionaire; he is a new product, so don't cuff him around too hard."

For the poor who are slain in New York tenements by the Astor rentals it is buying a "leaven upon our national crudity" rather dear. Part of the wealth of our butterfly Astors and many other millionaires comes from tenements where the poor putrefy for the purpose of doing away with our national crudity. "There is hardly a factor connected with the public health of New York more important than the condition of the tenement houses," the N. Y. Medical Journal says. Dr. S. A. Knopf, specialist in tuberculosis, exclaimed in an address that "he would like to take some well known philanthropists to the densely crowded tenement districts of New York, and show them the sufferings of mind and body of the consumptive, who must die, *not because his disease was incurable, but because there was no place to cure it.*"* Would it not be an act of rudimentary wisdom for New York to take the rentals which her dissolute society women are burning in vanities and drinks to abolish national crudity, and employ it in abolishing disease and saving the people's lives? There are those who can endure a little crudity better than death, and we observe that the cultured do not offer their lives to abolish the crudity of the rich.

Our rich make fortunes on the investment of nothing: if our poor who have so much of nothing could but earn

*In The Bookman, Dec., '02.
*Correspondence of Philadelphia Ledger, Feb. 11, '03.

their living in the same way. "On an investemnt of nothing the latest syndicate formed by J. Pierpont Morgan to-day received a profit of $302,300." (Philadelphia North American, Aug. 16, '02.) Morgan formed a syndicate to take over the Monon Railroad for another Railway system. The underwriting syndicate did not have to subscribe a dollar, but having agreed to do so if necessary $302,300 were divided among its members as a reward. We understand from this where the people's money goes. This same Morgan invited a score of leading Tammany politicians and office-holders for a cruise on his yacht, the Corsair, at the beginning of the late Mayoralty campaign in New York, giving them a magnificent feast of food and costly drinks.* Morgan is outwardly a Republican, but as he can buy up Democratic politicians like potatoes or dirt, it is indifferent to him which wins. The politicians protect him in the hocus-pocus called business in which he makes a profit of $300,000 by winking. The money eventually comes from the people who travel, who have to pay it in excess price of railway fares. As we see the millionaires' palace yachts on the Hudson, we know we built them and that they are ours.

The rich burn our wealth not only in palatial pomp and furious saturnalia of feast and drink, but in race-enfeebling licentiousness. A large part of rich society is simply a promiscuous harem. A large part of the rich have nothing to do but to seek and wear out all possible new sensations. The sexual sensation is one of the most prolific of novelty as toward fresh virgins and

*N. Y. World, Oct. 29, '05.

other men's wives. In so far as this is done all who believe in keeping up a rich social class support a brothel. They keep and pamper a specialized variety of worthless idlers who have nothing to do but sensualize and sexualize. By those who have some insight into New York fine life it is described as out-Sodoming Sodom. What have the average fatted millionaires to do when sated of travel, autos and their Sybarite clubs, but to deprave each other's wives, debauch middle-class women idiotized by their money glamour, and prostitute slave working girls. In keeping a rich class this is what we keep and conduct.

The effects of the debauchery may be final family extinction. "It is a well recognized fact and needs no verification that the poor are more prolific than the rich; the reasons are also well known," says the Journal of the American Medical Association. "According to the New York World of November 30, out of 55,000 babies born in the Borough of Manhattan only 13 came to fashionable Fifth Avenue below Ninety-fifth Street. That is only 13 babies in a thoroughfare bordered by the homes of the well-to-do for four and one-half miles."* The Journal thinks that as the rich are much away from home their birthrate may be greater than appears. Perhaps they bear 26 babies a year instead of 13. Debauchery, incapability, and dislike of children are the three causes of their barrenness.

If these families died out absolutely and instantly when they reach wealth and begin degeneration it would be a good thing, though wholly bad that society is a machinery for producing a wealthy degenerate class that

*Dec. 24, '05.

ought to die. But they do not instantly expire, they linger on profligate and brutalized, scourging and bestializing the rest. And when one family of them deceases another secures the wealth and continues the social brutalization. For these rich are the kings of life and society, and the general effects of their debauchment, whether visible or invisible, are all-pervasive and enormous. Society gives them wealth to burn in debauching themselves and debauching society. This reveals society's brain. If society is so fond of them as to give them its wealth to debauch it, why should they not debauch it? The process is the essence of race suicide.

A few years ago a workingman brought his family from Russia to live in Paris. He applied to a rich iron manufacturer for work, who depreciated his abilities, but said he would try him over one of the furnaces and if he did well there would promote him to something better. Exhausting labor in the intense heat soon prostrated the man, and his family were penniless. His daughter, a young girl, had made the acquaintance of a young Russian woman living in Paris with a wealthy uncle, and to her the girl went to solicit intercession with the magnate. They together repaired to the manufacturer's home and the young woman stated the workingman's situation and asked that less trying labor might be given him. They conversed in French, which the working girl could not understand, and in the second room away from them with both intervening doors open sat the manufacturer's wife. The wealthy man did not deign to recognize the presence of the working girl or to refer to what had been said to him, but addressing the

young Russian woman he said: "You Russian girls do not take advantage of your freedom. You could have anything you want," and after an attempt to parry him on her part he came openly to the point, saying that he had a handsome villa at Nice, where, if she would go and live, she could have everything she could imagine or desire. This respectable man's wife sat almost within hearing of the conversation as he made these overtures; he had never seen his desired victim before, but he had the rich man's calm conviction that he could buy her body. A conviction resting on the fact that such numbers of girls of all classes are regularly bought by rich profligates. *Bought by the luxuries these profligates are able to command with the wealth they take from the people.* The manufacturer did *nothing* for his sick employe. The foregoing narrative was given the writer by the woman to whom the proposition was made. And the man is a type of a great section of the rich in every country. They burn wealth, and in doing it burn themselves and burn society.

While Morgan cleared $300,000 investing nothing, Mrs. Emily Griffiths reaped the following from a similar outlay: "Worn out and discouraged by her efforts to provide for her six children, with her husband in the Manhattan State Hospital for the Insane, and the family treasury empty, Mrs. Emily Griffiths, thirty-four years old, killed herself in a bedroom in her flat at 225 West Thirteenth Street, early this forenoon, by cutting her throat with her husband's razor." (New York Globe, June 22, '05.) She was respectable; she had supplied the declining American race with six children; she did not drink; she was religious; the family had been

thrifty and had occupied the house where she cut her throat for ten years; her husband had been sexton of a Presbyterian Church and assistant janitor of a public school until a few weeks before the tragedy, when he became insane. It had taken all his money to care decently for his family so that he had none saved. All this is interesting, for he is the typical American citizen of the great faithful, respectful, unrebellious, hard-grubbing, sheeplike, stupid, common class. The wealth this class creates and which this man's wife cut her throat for not getting goes to the rich incendiaries to be burned in pomp, vanity, profligacy, debauchery, drink.

Numerous friends of Cornelius Vanderbilt, the papers were lately saying, "are congratulating him on his recent successes in the stock market, where, it is said, he had added within the last eight months nearly $1,750,000 to his fortune." The poor must cut their throats when the rich can thus take their wealth by the chicane of finance. A wealthy Philadelphia woman last winter made a visit of a few days to Atlantic City with a party of friends. Describing their pastimes there she said: "We went from place to place and ate all day. There was nothing else to do."

If those who have everything to eat and nothing to do but eat it would lift their eyes they might see at the windows of their dining palaces gibbering men insane from famine, and as they reach them a crumb of cake to assuage their tears, they might foresee a French Revolution. Daniel W. Whiting (note the American name), of Dudley, Massachusetts, perched on a railing in front of the Hoffman House, New York, one day last summer, hungrily watching the gorging eaters inside, began mak-

ing motions with his hands as if he were eating; he would laugh gleefully, lifting an imaginary glass to his lips and wiping his mouth with an imaginary napkin. He was raving, and they took him away in a Bellevue ambulance to the hospital, where Dr. Gillespie said he was starving.

It is not by fortune or by God's will that this gibbering citizen of our country is without bread, for his share at life's board has gone to the rich to be idiotically burned in fleeing the boredom of a super-glutted existence. Said a New York daily, June 4, '05:

"An American *who had done Europe in the conventional way,* by train, boat, and diligence, *again and again,* until, to use his words, *'he was sick of the whole business,'* was induced to rent a car in Paris last summer and make a trip through France and Switzerland. He started out with the expectation of being bored. * * * He was accompanied by his wife, two daughters, and a chauffeur. They traveled easily and comfortably through the most delightful European scenery, making from one hundred to one hundred and fifty miles a day. * * * And the memory of those days was summed up by the entire party in the single phrase, 'Oh, what appetites we had!' At the end of the journey this gentleman said: *'I thought I had everything in life worth while, but I find that there is something still for me to live for, something new and interesting.'*"

Super-saturated with his countrymen's wealth this member of the dying American Greed Breed had exhausted *everything* on his jaded sensibilities, while other Americans, reputed freemen, lyingly named brothers and fellowmen, patriotic no doubt for the same curious stars and stripes, rave before sumptuous eating-house windows

—starving! Would it be unscientific to say that we have produced as the American flower a collection of biped swine, swilled with the cream of wealth, livid with the reek and ooze of clotted riches, wallowing in the fat of the universe which they cannot wholly swallow, yet in the malignancy of their swine souls snapping cruelly at the multitudes famished with need of the simplest things, and killing them with the swine edict that they shall not eat in this world? This picture is the sharp-lined portrayal of accurate fact, a perfect drawing of American society, not as the paid buffoons of literature and sociology paint it but as case on case shows that it is. Let those who question it disprove the pictured series of damning verities here presented. "Swine" is a tame label for those who *do* what the rich do. When a race is dying of a fact is it harsh to affix the exact name to the disease? To speak the *word* pest, when everyone knows it is that? It is not the word, leprosy, that scars, but the fact of having it.

A millionaire named Ziegler dies after accumulating a private sty of thirty millions, and his young heir when of age will enjoy an income of a million annually to burn. Not long before Abe Siegelbaum, the worst boy in Philadelphia, died, and Ziegler and Siegelbaum go back to the unity of things together. The history of the life and death of this worst lad is written in these words:* "Abe Siegelbaum, called the worst boy in Philadelphia because of his criminal propensities at the age of 13, is dead in New York. He died in a squalid tenement yesterday, a martyr to his love for a sickly mother and sister. For weeks Abe had kept his little

*Philadelphia Ledger, March 2, '05.

family alive by selling newspapers. He was too proud to ask for assistance, and nightly gave to his mother and sister the proceeds of each day's work. 'I don't want nuthing to eat,' he would say when his mother would ask him to share the frugal meals, for he knew there was hardly enough to go around. His wasted body, the face pinched from hunger, was found at the foot of the tenement stairway, where he had fallen on his way to the shelter he called home. Starvation and exposure ended his career.

"Born in the tenement district, with no one to care for him, his mother a sickly woman, most of the time in hospitals, Abe Siegelbaum, when 11 years old, made his appearance here as a street gamin. Daring and quick-witted, he stopped at nothing. With the skill of one trained by a Fagin, he picked pockets in the crowded department stores. Then he would steal away at nightfall to give the money to his mother. Young though he was, Abe became known to the police, and was arrested a score of times for stealing. Agents of charitable organizations interceded with the Court for possession of the boy, and he was sent to the Baron de Hirsch colony at Woodbine, N. J. In a few days Abe escaped. Meanwhile his mother moved to New York with her daughter. There little Abe fled. His mother's health was worse, and he started in to keep life within her. Day after day he denied his little body the proper nourishment, and watched his hungry family at mealtimes until, starved in mind and body, he died."

Here was a brilliant and noble child, and Philadelphia and New York, those cities stewing in wealth and foul with rich, could do nothing but murder him. A

youth of high promise and sublime devotion—Great American Destiny, utterly stony to him, turned its grand world-admired wheels and ground him up. The American Brain neither saw nor thought of him, as the sottish brain of England neither saw nor thought of its Chattertons. But the American Brain sees its rich burning wealth in their pleasure orgies and pomps which would save and evolve millions of wrecked children of the Republic, and adulating its sweet rich it views with frozen indifference its best lives licked out in the Republic's poverty hells.

Is there then any inducement for intelligent men and women to people up this globe with the good prospect of their children and themselves dying in its sewers? Let us consult the late J. A. Thompson, whose body was found on a bench in Fairmount Park, Philadelphia, on the 17th of the current August (1905), having taken cyanide of potassium. This letter was in his pocket:*

"Philadelphia, Aug. 16, 1905.

"I am Joseph Alexander Thompson, of Pittsburg, Pa., son of Andrew Turley Thompson, who for years was the agent of the Young Men's Bible Society of Allegheny County. My brother, William R. Thompson, of Sparkill, knows my circumstances and will not help me or my family. He married Mary Thaw, daughter of William Thaw, who died in Paris. Mr. Thaw was second vice-president of the Pennsylvania Railroad, of the firm of Mark & Thaw, of Pittsburg, and father of Alice Thaw, who married the Earl of Yarmouth, and Harry Thaw, who was supposed to be married to Miss Evelyn Nesbitt, the concert artist model.

*Printed in N. Y. Times, Aug. 18, and never denied by the Thaws.

"I am connected with Harriet Thaw, who lives on Cross Street, between Ninth and Tenth, and who was allowed to live in squalor with rats as her companions by one of our relatives. *Me and mine are starving, and have been for the past five months,* but they would not help me. He allowed his brother, Dr. A. D. Thompson, to starve to death in Philadelphia in 1879 or 1880; and also his brother, J. R. Thompson of Penn Avenue, Pittsburg, to fall so low that he had to send him to Florida, where he died, and still he gives $50,000 to the W. & I. Library.

"What have I as his brother to look for? *I have been a slave to hard work for forty years,* and as Virginia says: *'There is no way left but this.'*

"JOSEPH A. THOMPSON."

The point vital to our panorama of the American brain is not that he had these rich Thaw relatives who marry into feculent nobilities, which half-paid American workingmen then support, but that he was an American citizen with three children and a wife, who had to kill himself because after forty years of toil he could not feed them. Shall we advise men to wed and breed to beat the seas of want and sail home at last to the harbor of suicide? When told of the tragedy the man's wife became hysterical. "The Coroner was able to get little information from the heart-broken woman, though she told him that her husband *had not had work for six months, and that the family had at times nearly starved.*" If this were an exception! But I have shown that it is one of the constants of the Free Republic. For armies of its men and children the free republic has become a free hell. It is one of the results of making the collective

American people a sty for the dropsical fattening of a small herd of biped swine.

Here is another case from the funereal series, which happened in New York on the day Thompson did away with himself. This was Joseph Uhlan, a drug clerk, seeking employment, unsuccessful, penniless, with a wife in New Orleans, to whom he decided that he could not return with the story of failure. He was seen "stabbing himself frantically in the left breast with a knife" in Central Park; a policeman reached him before he had finished the work; he was taken to the hospital and that night it was said that he had a fighting chance to live. —— Would you counsel men to marry and bring children into the nation when men who have done so are daily coming to this?

Suicide. Rheinold Stasch, 28 years old, in New York, Nov. 29, '05. Could not get work, had pawned clothes, had 40 cents in pocket. *Incendiary.* Mrs. Wm. England, in Bellefontaine, Ohio, Nov. 8, '05, mother of 7 children, one of them 4 weeks old. Husband in prison, she burned her house for the insurance. Would not have needed to had she not committed the error of bearing 7 American citizens. *Hanging.* Wm. Rock, aged 81, and Albee Oakes, aged 87, friends, who had suffered reverses, hanged themselves by agreement in Buffalo, Nov. 8. *Evicted—Astors' cousin.* Carl F. Astor, wife and two children, evicted from tenement in East New York, Dec. 27, '05, for want of $10 to pay rent. No fuel in house, not a cent of money, no prospects. Boy 15 years old, cripple, close resemblance to John Jacob Astor, one of New York's kings. Mrs. John Jacob we reviewed in the flush of her swinish social glory, burning wealth. Her starving

cousin said: "For about ten years now we have had little besides poverty, discomfort and trouble."

Family starving, husband in jail for being honest. Barnet Goldberg, in N. Y. Tombs for owing city $14, son's board in correctional institution, Sept., '05. Family of eight lived in two dark rooms in Cherry Street. Goldberg's eight-year-old boy caught by policeman with cheap watch in his hand, just after a store had been robbed. Boy said other boys, running from police, had thrust it upon him. Boy sent to prison, Court ruled father must pay $2 a week for his keep there. Father promised. Found family would starve if he did so. Broke promise. Was sent to jail, there to lie useless until arrears of $14 are paid. No chance to pay. Family now starving.* Same law and same Republic leaves McCurdy, Morgan, Harriman, Rockefeller, Rogers and Ryan running loose. Republic toadies to and worships these thieves.

On one side of the American escutcheon we have a festival of super-glutted swine, burning wealth in riotous saturnalia; on the reverse side we have the American people who supply the wealth to be burned raving mad with starvation, shooting themselves from hunger, taking poison because they cannot earn bread to feed their children. Yet American men and women are solemnly adjured by those who profit on this condition, *to breed more babes.* Every babe that is born is a slave chain fastened on the father and mother. Rightly built brains would first extinguish the swine and breed mankind afterwards, when it could be a decent mankind.

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*N. Y. World, Sept. 04, '05.

Senator Clark of Montana "has, according to the best estimates, an income of $11,000,000 a year to dispose of." *(N. Y. Evening Post, May 24, '05.)*

An emaciated man with "pinched and drawn features" was found in Mulberry Bend Park, N. Y. The policeman shook him and found him dead. Dr. Merrill of a nearby hospital said he had probably starved to death. This was July 9, 1905.

Hyde, the Equitable grafter, sold his private car "Bay Shore," in August. It cost him $50,000 of the people's money. It contained "an observation room, smoking room, dining room, kitchen and other rooms."

Inspector H. M. Lechstrecker, reporting to the New York State Board of Charities in March, 1905, says he 'found that out of 10,707 school children only 1,885, or *less than one-fifth,* began the day's work with an adequate breakfast. Four hundred and thirty-nine children frequently came to school *without any breakfast at all.* Nearly 1,000 children, whose anaemic condition led to an investigation by their teachers, never had for their morning meal more than bread only or coffee only.'

An investigator of milliners, robemakers and other sources of such facts concludes that "6,000 women of New York spend no less than $40,000,000, an average of $6,000 each, on their wardrobes." If so, says a commentator, *"less than one per cent. of the women of the city squander on their clothes a sum greater than is devoted to the city's gigantic school system,* and nearly forty per cent. of the entire municipal budget." This is some of the burned wealth which should go for human evolution; it is race nutriment eaten out of mankind by the parasite tapeworm class. Yet feeble Justice

Holmes thinks that wealth is not dissolved and swallowed.

A little of this would have saved Mrs. Theresa Rose of 215 East Twenty-eighth Street, New York, who, ill and helpless, was evicted October 17, 1905, and died on the floor in the dark hall of her tenement; the 6,000 rich stone-souled women murder such.

More than $43,000,000 of the American people's money is invested in pleasure yachts for the parasites, $6,000,000 more in their club houses and club property, and they spend every year for pleasure in yachting an additional $8,000,000. There are 3,118 recorded high-priced yachts owned by our wealth-burning rich; arranged in line they would reach 77 miles.*

We live in a social sewer like rats. Large holy rats eat the weak ones. These large rats are holy church-going beasts, protected by the sleek skin of religion. We do not rebel. We do not rise in a whirlwind of revolution and grind our environment to dust and break out into the glad light of freedom. Why?

*Arthur F. Aldridge in Pearson's Magazine, June, 1905.

CHAPTER XXIII.

HIGHER BRAIN AND REVOLUTION.

We do not break from our slimy prison because we are saturated with a solemn conviction of the sin of revolution. Masters have saturated masses with this dogma. It is not a sin for milliards of men to be dying sewer rats, it is not a sin for master cannibal rats to eat them, but it is mortal sin for the myriads to destroy their masters and break up into the light of day. So masters teach.

Revolution is the highest human religion. All the heaven man has ever gained has been by revolution. Love never restrained the rattlesnake from striking, love never withheld the rich from enslaving. Wherever man has gained an inch of freedom he *compelled* his rattlesnake masters to yield it. The Love doctrine of the masters is: Love me and I'll eat you peaceably; Love me not and I'll torture you first and eat you afterwards. Love is the shrewdest stratagem of the brutalest haters: the holy master sewer-rats love, but what they love is their daily dinner on the other sewer rats. And they get it because they have convinced the eaten that it is holier to love the cannibals that eat them than it is to kill them.

Revolution is not a mere incident and occasional helper of evolution: it is in man the main thing: it breaks the path and lets evolution follow along. Without revolution to blast out the rugged impediments, evolution stands forever helpless and idle. Evolution without revolution is an abortion of scientific imagination. Science has courage to be honest about microbes, but it has not courage to be honest about man. Man virtually has no progress because his brute masters, kings and the rich, have seared his eyes to the vast mission of revolution.

The masters of man have received but the least of the lessons man should have given them. The French Revolution was but a contracted county brush to what was needed. To show masters that they should not slaughter mankind *ad libitum,* a few masters were killed: it needed the killing of many of them in every country of Europe to make an impression. Because they did not get this lesson they have been killing the people almost as hard as before ever since.

The relation of this question to brain and race is, that we must somehow plant enough more brain in man for him to grasp the stupendous significance of revolution and use it. More brain would show him the arch fact that *revolution is the motor of evolution and that he is the ruling force of the former.* Through it he can start the ponderous inert wheels of progress, but he cannot start them directly. Revolution is the middle term between man and the gigantic nature forces by which he develops: he cannot yet reach these forces with his own hand, but must play upon the keyboard of revolution, when the mighty fugue of progress will sound

through the organ of life. A series of revolutions or a world revolution inaugurating the doom of masters, will bring man nearer the springs of nature, enabling him through greater brain to move nature directly. But now there is call for a grand break up and burial of the past. There is call for an end of *pleading* for rights, and for their taking.

Austria is showing what human sewer rats can do when they revolt. Suffrage in Austria has been a travesty. "Every Austrian male over 24 years of age has a vote, but the voters are divided into five classes and the votes cast by certain classes, notably the landed proprietors, various chambers of commerce and urban dwellers, are infinitely more effective in securing the election of a deputy than the votes cast by the ordinary people, to the extent even that sometimes a dozen landowners' votes count as much as 300,000 votes cast by the ordinary people." It was senseless for the people to *beg* for an equal ballot. On the 28th of November, 1905, while Parliament sat in Vienna, 175,000 men and women marched past the Parliament building, each wearing a red cloth band, bearing words imperatively demanding equal suffrage. Grim determination sat on their faces. This was revolution. It forewarned the masters that the erstwhile passive sewer rats would rise and *take* their rights and pay their tyrants with death. Never had such a thing been seen before in Austria. Under this ultimatum of revolution the premier promised to bring in a bill providing for a "full, free, universal, equal, and direct" suffrage.

Scullions, you can starve like rats if you will, or you can revolt and have everything.

One riot impresses the rock-hearted rich more than ten million prayers to them or God. On November 5, thousands of Socialists held universal suffrage demonstrations in Prague and rioted all day. At one meeting the crowd hooted the police and fired on them. Troops had to be called to quell the mob. "A barricade was erected by the demonstrators, which the troops stormed and destroyed. Mobs, driven from one point, constantly assembled at another. Rioting continued in the suburbs until late in the evening. Fully 50,000 demonstrators took part in the riots." The sewer rats of the world have been numb and dumb so long that such manly behavior as this seems like a quaking of the universe. It alone makes the souls of robber capitalists and kings tremble. It is the knell cashiering them from their bloodstained thrones. Revolution is breath and life to suffocating mankind.

"In the crowd which come to my tent there seems to be an intellectual darkness that I hardly think could be equaled in India," said one of the New York City tent missionaries before the Evangelistic Committee. "I said at Chicago in one instance that it was a case of revival or revolution with a certain element in this country, and I think that applies to certain spots in New York."

This rarely illuminating statement shows how profitable a measure it is for the rich to pour money into religion. If the people get religion they will go without property and the parasites can have it. Religion is the Parasite Protector. Give the "ignorant masses" a revival and they will glorify God for the privilege of swill pails. The wealthy show serpentine wisdom in

pouring carloads of their bloody-plunder into Christianity.

Last winter at the new St. Regis Hotel in New York a little dinner was given in the white marble room, with all the service of gold. "No other metal was in sight." Gold candelabra lighted the scene and "even the trays were gold." "The favors were gold clocks, four inches high, for the women, and gold boutonniere vases for the men." While a revolution is brewing among the barbarian masses, stirred into frenzy and fury, what did this little orgy cost. $50,000, it was said. There were but 36 guests, and each consumed nearly $1,400. *After* the revolution which these infamies will bring, thousands of little children will not go to school in New York without a morsel of food in them. Revivals of sham religion will not stave off this revolution, because while densely ignorant evangelically the people know that their heart's fluid is stolen by these parasite rich.

That the American brain does not perceive this deadly impasse and save itself from bloody revolution by extinction of the robber caste, is explainable by minute brain anatomy.

William Waldorf Astor robs the working classes of this country of dazzling sums to burn on his English estates. He is restoring an ancient castle and building an entire Tudor village with the funds given him by American workingmen, who kindly starve, dying pauperized to delight him.

The masses of London are at length contemplating revolution. Lady Mary Hamilton, the greatest English heiress, has just come of age with a net income of $570,000 a year. She is queen of an island of 5,000 people.

The London mob marched through the city on November 5 in a tremendous procession, singing the "Marseillaise." They purposed to show the wealthy drones in the West End (London's Fifth Avenue) what a violent looting excursion may later do; they marched to the inefficient Balfour, and thirty women, "pale, lean, wearing tattered clothes, some bearing in their arms anaemic children," went in to him as a delegation, pleading to have their lives spared. "Come and live among us for a few months and see for yourself our desperate condition!" was their cry when he responded to them in "a speech of despair," deploring their misery and dying, but saying he could do nothing. He begged them not to think of socialistic national workshops to keep them alive, because that would injure the nation. The rich are the nation.

The poor premier could do nothing without taking back some of the plunder stolen from the starvers by the rich, and that he could not do; they would not let him, they would depose and kill him like truly holy Christians if he tried to.

"The thousands of wan, ragged women held a mass meeting to hear the delegation's report, when again plain threats of bloodshed were made."

"The revolution in England will not be behind the revolution in Russia in winning the people's demands." said one of the men, addressing them.

England's first need is a thorough revolution. Col. Henry Smith, a recent Police Commissioner of the City of London, says of London business men: "Were there an official in the city similar to the Procurator Fiscal in Scotland, half the gentlemen one sees in the morning tumbling out of trains at Moorgate Street or the Mansion

House, from Bayswater and Putney, intent on picking their neighbors' pockets, would be engaged in the more congenial occupation of picking oakum." These thieves ply their daily trade because there has been no revolution to teach them the fate proper to robbers and starvers of the poor. A grade better English brain would purge these pious crooks (for they are all pious) out by revolution. The English wealthy live for sport and the English masses die to sustain their sport; these wealthy are the national cancer I have described, and the knife of revolution should be used upon them to save society.

Charles Renouvièr said concerning France: "The middle classes (*bourgeoisie*) have not kept their promises; they have worked only for themselves. *Morally they have fallen so low that they will never be able to rise again.* They are essentially selfish. *The only hope to be had is in the people.* And I call people all those who work—peasants, workmen, artists, or scholars. It is these who constitute, who ought to constitute, a democracy."

In England the middle classes became pickpockets: in America they organized robbery into science, producing the milliardaires, who have brought the masses to starvation and this country also to the edge of a Hunger Revolution. Belmont and Ryan have poured $108,000,000 of water into their New York street railway merger. This represents *a 0 of value* on which New York citizens must forever pay them dividends. At 7 per cent. it will be $7,560,000 a year. These men are brothers of the thugs who lift a citizen's $7 by night at the revolver's muzzle. If they went through New York yearly with cannon and collected $8,000,000 it would be just the

kind of crime they are committing. The cannon they use is our Law and Government, for which *we* pay the costs. This is the last degradation of piracy. It is sublimely strange that these looters do not perceive that they are building the fires of a hell in this country which may burn them.

There were nearly a hundred thousand *men* unemployed and leanly fed by charity in New York last winter. The Herald said: "Between 75,000 and 100,000 destitute and idle men are to-day dependent upon the charity of the city of New York. This estimate is based upon the records and statements of those who are handling these men. Thousands of them who no longer have the few pennies for a bed in the Bowery shelters are besieging the Municipal Lodging House in First Avenue. The hospitals are filling up with them. Hundreds, self-committed, have been sent to Blackwell's Island, and thousands more are still walking the streets in search of employment." (Feb. 12, '05.)

In addition to these it was estimated that "there are one hundred thousand families in the city on the very verge of destitution." Are they drunkards and incompetents? William C. York, superintendent of a municipal lodging house said: *"The large majority of these men are the most respectable, deserving class of men I have ever seen applying for charitable aid. Accustomed as I am to dealing with the hard luck side of life, the condition of these poor fellows gives me the blues all the time. They are men that any humane person feels like helping."*

Another worker among the poor said: "There are 100,000 families in this city on the brink of destitution.

They are not of the mendicant class. They are of a class peculiar to America, I might say peculiar to New York city. They have pride, they have energy, but while their earning capacity has been narrowing *their living expenses have increased,* and the awful truth has come to them that they are drifting into pauperism. Their courage is going—will soon be lost. It is not a moral but a physiological condition."

Now let us fix our minds firmly on the *cause* of these hideous facts. It is our tapeworm parasite rich, who suck the nutriment of life from the vitals of the masses. The cause is the same that has brought Russia to famine in provinces involving many millions of people, which is that "the money that was set aside for the very purpose of preventing the threatened famine *has gone into the pockets of greedy officials,*" as American wealth which should feed and develop our masses has gone into the maws of our greedy rich parasitical swine. The United States and Russia need a purging revolution almost equally.

Brain defects thus prevent needed revolutions from coming to pass. The racial effect of a revolution is to put a destructive class down, stopping its work of race-killing: maniacs of avarice own the United States and a revolution would remove them, opening freedom of growth to the higher human faculties. *The problem is the repression and extinction of these demoniac types.* Revolutions are a *necessity* with modern society and man as they are. The parasite class should be forced to live in instant fear of revolutionary retribution, until its final obliteration transpires. Its fatal venom is this power of making the masses believe that revolutions are

crimes. How can the British masses evolve while a swinish higher class, living essentially for sport alone, *exists?* And how in America can the people evolve while a swinish capitalist class, living for splendor orgies, debaucheries and pomps, sapping race-thews, survives? Yet they say revolutions are crimes!

Revolution wipes out the swinish caste, unchaining evolution.

We now know the grisly earth-secret. The car of death grinding over civilization is humanly engineered; the parent of the demon which stalks through humanity driving his death-blade into one helpless heart after another, only to sate his hell lust, is man's own cramped mis-carven brain. Man frames his demon Providence, arms him with poisoned shafts, and lets him loose to torture and kill. The demon has different forms in different ages, to-day it is the rich caste. Some of life's blackest mysteries dissolve under this light. If man creates this killing Providence he can discreate him. Under this damning demon what is life?

> "For most men in a brazen prison live,
> Where in the sun's hot eye,
> With heads bent o'er their toil, they languidly
> Their lives to some unmeaning task work give,
> Dreaming of nought beyond their prison wall;
> And as year after year
> Fresh products of their barren labor fall
> From their tired hands, and rest
> Never yet comes more near,
> Gloom settles slowly down over their breast,
> And while they try to stem
> The waves of mournful thought by which they are prest,
> Death in their prison reaches them,
> Unfreed, having seen nothing, still unblest."

This is life. It is the foul child of that deadly fissure in the human brain. And by it man's supreme work is marked and illumined.

CHAPTER XXIV.

EMASCULATION OF THE UNIVERSE.

What, then, must the race that will survive do? It must, *first,* clear away the rich, and, *second,* devote itself to perfect breeding. These two courses are the principal present means for correcting the deficient structure of the human brain.

It will be seen that filling the indicated gaps in the brain is identical with producing a better race, which must henceforth be mankind's leading object. Wealth is an instrument for race-making. This wealth-essence compels the formation of a new code of wealth, abolishing the savage usages of a tooth and claw civilization. By the new code the current laws and conceptions of wealth are repealed as if by edict from eternity; their annulment is a decree from truth and internal nature. Wealth, as an instrument to develop the unit and whole for the fashioning of a better human type, cannot be a private thing. You might as well let a few men own God, in whatever sense you take God. To own earth's wealth is to *be* earth's God. But that God turns to Devil as soon as private men chain and own it. It is then their Fiend-of-all-work against the human race.

The waste of the evolution-instrument, wealth, is treason. A waster of the forces of evolution snaps his

finger at the infinite, a traitor to the universe that built him. But he also forcibly robs others of their rights in this universe, heads off and destroys the forces coming their way to build them, holds up and defies the grand whole in its efforts to give its best to men by making them complete and fitting them out with more noble faculties to perceive and employ its transforming magic. The waster of wealth is the strangler of higher man—a race-killer. Search for men's most insidious, mortal foe, their prime exterminator: it is he. *So treat him,* is the new law. Eradicate his type; halt his ravages, and if he will not be halted, isolate him, bottle him up with his criminal propensities; he is the tiger in humanity: use on him the powers that tame or exterminate the tiger.

The rich man, the waster of wealth by profession, is therefore both a criminal and an anachronism, so that the first law of common sense is his abolition. Not only can he not be trusted to help race ends, it is impossible for him to do so, even if he would he could not, for his *presence,* his existence as a confiscator and holder of race-forces, excludes these ends from attainment. The moment these ends are his he knows that he must abolish himself as a rich man: and if he does not do thus the true race ends of man are not his and man must abolish him.

Race growth and personal growth are rights which cannot be sold, released or taken away; they beseech no charity and tolerate no philanthropy; they stand impregnable and absolute: but if a private man may have wealth to dole it forth to them as it pleases his fine whim *he* is sovereign and they are beggars—the universe,

God, all things, then crawl in mean supplication to the rich man! This is a fantastic condition for the mighty forces of this sphere to endure—but there they are today creeping, and imploring rich men to let them act. God is on his knees to the owners and manipulators of his powers, pleading permission to go on with creation.* And they forbid it. And creation stands still. The final purpose of God in these days is to grind wealth from his universe-machine for the troop of wealth-sots to burn. The *raison d'être* of the Whole is perennial fireworks for this collection of earthly defectives whose idiot brain structure condemns them to see in the forces of nature and in human kind gaudy powders for bonfires to amuse them—while God is helpless or unwilling to correct the infamous usage. The term idiot is used as before to indicate strict facts of brain composition as demonstrated by the *acts* which flow from that structure; it is not employed as a title of contempt, for it would be as reasonable to indulge scorn for the imbecile who has lost part of his brain as for the detective who never possessed it.

The point argued is that as the dangerous lunatic is treated as such, so must the dangerous social idiot be. No misplaced kindness sanctions the lunatic freedom to run at large killing men, because to restrain and sequestrate him would impinge upon his rights. The defective who from absence of brain substance wastes (destroys) wealth which the race needs for evolving itself is identical with the lunatic who kills from having lost his intelligence. The rich man, the professional wealth-waster,

*This is true in whatever way God is conceived, whether as supreme spirit, or the unity of all forces: it strikes the God of the Christian and the Unified Power of the atheist.

is the dangerous social idiot, with only brain tissue sufficient to take in himself, *and that but little more intelligently than the lunatic.* He must be recognized as the social lunatic, treated as the defective irresponsible ward of society, and immured, if necessary, as the madman is, for the safety of others. If he resists, on him the consequences. The rage for private wealth is homicidal mania on the social scale. It effects the killing of others by social methods, whereas the individual lunatic or homicide strikes blows and fires shots at men.

The distinction between breeding a great race and breeding to fill the hoppers of the rich is the thought on which the new world will break off from the old. The difference in the conceptions of marriage under these hostile views is as great as possible. Under the law that young are born for the hoppers of the rich, the present sinister law, most women *in result* are female cattle reproducing human calves for consumption by the higher class. The husband's function is to supply the male element demanded by nature for the delivering of human cattle, and to assist in feeding these young while they wax in size to be devoured in work when grown. The rich eat all their efforts, which is identical with eating them. For most of civilized humanity the family accomplishes nothing but this. It is a bull-and-cow relation to breed man-flesh to be worked over in rich men's factories into substance for these rich to gorge and waste in their criminal orgies and cruel pomp. Therefore the people in and through their families really breed these orgies and pomps—the family in its essence is an incubator to beget children for the professional carousers and wasters to

burn.* The parents have no end in themselves, neither have the children, above that of the cow, which after being milked for a while and having delivered a few calves, is eaten. Common men and women are milked for a while of their toil-power, deliver a few young to be milked thus later, and when all their beatific vital force is pumped out and glutted by the rich, they are turned free to rot and die, everything good in them having been consumed. The children of these wrung-out creatures now form new families for the deliverance of more edible child-cattle for the rich.

This, from a human point of view, is an atrocious plan of life for the race, because man is theoretically supposed to be a *person* and to have an end in himself.

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*Charles T. Yerkes, the traction millionaire, had a wife whom he supplied with a palace and enormous sums to burn. He supplied Miss Gladys Unger, one of the girls he loved, with a palace in London and the great sums necessary to keep it and her. He supplied Miss Emilie Grigsby, another of the girls he loved, with a palace and endless money for her luxurious life. All this money came from the milked people of America and England, who were industriously begetting children that would turn themselves into wealth for these professional carousers and wasters to burn.

Describing Miss Grigsby's palace, Mrs. Dunlap Hopkins, her chaperone, said that "no home in this city was the centre of such a lavish display of wealth." There are candelabras of solid silver and mural decorations in Wagnerian subjects worth a fabulous sum; cabinets with "wonderful curios from everywhere and of priceless value"; rare carved furniture, ceilings, and mantels; toilette sets of solid gold, and rich velvet carpets. "A guest chamber," said Mrs. Hopkins, "has each of its panels made of needlework tapestry, which cost $5,000 a panel. There are fifteen panels, I think, in this room * * * In fact, it is not a house. It is a museum, and the lavishness of money poured out to make it shows that the man who is said to have given the money was sadly in love * * * Yet Miss Grigsby is not given to great generosities. I never heard of her giving away anything but her old clothes."

This is the manner of life of the wealth cremators, to enrich whom common people beget their babes. Wives and mistresses exploit rich men, rich men exploit the people, and the people propagate babes to keep it up.

It is certainly curious to reflect that his end is to supply substance for the dangerous lunatics and social idiots to burn. The social idiots have not only beaten God or universal forces to their knees in helpless supplication and beggary, but have compelled all other men to squander their whole noble life strength in making material for their orgiastic bonfires. The end of the family is to keep up the series of abortive creatures called human to serve the rich as their agents in coercing God (or universal forces) to toil to give them, as defective lunatics, universe growth substance to wreck and waste in the riot of their half-built brains.

If the universe were to cease to-morrow the vast fact would be the blotting out of these culminating orgies and pomps, and of the brain deficients or social lunatics for whom the universe emaciates itself to provide the debauch of waste. The extinction of mankind would be in itself insignificant, for while all the energies of the scheme of things converge in producing man, all the powers of man converge in producing the band of lunatics and feeding the fires of their universe waste. The rich emasculate the universe. The death of mankind would be the passing of a form of life which has made structural fools its master and spent all the sap and fire given it by nature in obeying the orders of these fools to emasculate universal Power and Reality to make a spectacle for their botched and aborted minds. The death of man would be the setting of God or Nature free to try another experiment, with its tremendous failure before it as a lesson and suggestion.

CHAPTER XXV.

SHOULD THE RICH BE PERSONALLY HATED?

The call on man to propagate is therefore the sublimest absurdity, and life in the world should either be destroyed by non-breeding, or the lunatics who make the human breed an infamy should be obliterated.

What race will have the stamina needed for cleansing the nation of this class of defectives, the rich? It is the problem whether man is now to evolve the capacity for breaking down the kingship of structural idiots. "Our forefathers threw off the yoke of popery in religion; for you is reserved the honor of levelling the popery of politics," Samuel Adams said to his adherents when the then new American race was virile. Now in the premature senility of this stock which did not succeed in levelling even the popery of politics but only gave it to new men with another cut of robe, the glory of destroying the popery of capital and the rich is offered to a new race rising on its ashes. "There is but one question in the heart of monarchs," said Hazlitt—"whether mankind are their property or not"; and there is but one question in the heart of capitalists,—whether they can own and rob and kill and devour mankind.

The Association for the Study and Prevention of Tuberculosis has in its exhibit the miniature of a New

York tenement block as it was in 1900. It is the block bounded by Chrystie, Forsyth, Canal and Bayard Streets. It is officially described as follows: "There are 39 tenement houses in the block containing 605 different apartments, having 2781 persons. Of these 2315 are over 5 years of age and 466 under 5 years. The block contains 263 two room apartments, 179 three room apartments, 105 four room apartments, 21 five room apartments, making a total of 1588 rooms. There are only 264 water closets in the block. There is not one bath in the entire block. Only 40 apartments are supplied with hot water. There are 441 dark rooms, having no ventilation to the outer air, and no light or air except that derived from other rooms. There are 635 rooms getting their sole light and air from dark narrow 'air shafts.' The rentals derived from the block amount to $113,964 a year. This block has not been selected as one of the worst in the city.—There are worse ones."

As the either totally dark or 'air shaft' rooms form a total of 1076, but 512 rooms are left lighted and aired directly from the open, and of them many look on close, narrow, steaming courts. Blocks like this are called 'Lung Blocks' because such troops of the inmates die of the white plague. These blocks are permitted to exist for one sole reason—the enrichment of a species of biped called the Capitalist. Out of the lung disease and misery in this one signified block alone that animal wrung $113,964 annually. This is owning, robbing, killing and devouring mankind. Those who do it are hogs. They are murderers.

Now who are these blood-drinking bipeds? That John Jacob Astor who let his cousin be thrown out on

to the street for want of $10 to pay rent owns acres of New York land, worth from $100,000,000 to $300,000,000: he owns, robs, kills and devours the tenement dwellers. Such as he are chief engineers of the Tuberculosis Manufactories. Holy Trinity Church Corporation is another consumption factory, communicating consumption to the poor that it may rob them of rentals to invest in the glory of God. The coal strike award of 1903 is figured to have cost the operators 13 cents more a ton: they raised the price of coal 50 cents a ton: which means adding hunger and sorrow to all the poor of the country. This is owning, robbing, killing and devouring mankind. The poor have to buy coal by the bucket and pay twice as much for it as others.

President Hegeman of the Metropolitan Life, which insures mainly the poor, admitted to the Armstrong Committee that "the cost of industrial insurance, which is taken only by the poor, is twice that of ordinary insurance." This is because the poor are too poor to pay a lump sum as premium, but have to be followed up by agents for wretched little weekly payments. It is the *poverty tax.* The expense of living is made twice as heavy for the poor man *because he is poor,* and he gets in return the worst of everything. Hegeman testified, "The poor man pays twice as much for all his necessities as the wealthy man *and is willing to do it.* He seems content to stay at his workbench all the time, his wife at her sewing machine and his children in the school room." The poor man's willingness is merely the compulsion of his poverty. Hegeman gets $90,000 salary a year for charging the poor twice as much for insurance as the rich. This is owning, robbing, killing and devour-

ing mankind. The insurance highwaymen paid hundreds of thousands of dollars to bribe the Albany Legislature not to pass laws to prevent them from double-charging the poor and devouring mankind.

Frank A. Vanderlip, Vice-President of the National City Bank of New York, notes and confesses the recent transition of the American workingman from comparative freedom to perfect slavery, and declares for old-age pensions for these chattel paupers.* The New York Times seconds his admission in these most remarkable words: "Mr. Vanderlip notes, *what is universally recognized by business men,* that while the able, active workingman has in recent years improved his condition under tendencies toward specialization and concentration, *he has to-day 'no such thing as industrial independence'; that when forced from the industrial machine by sickness, accident, or old age his state is incomparably worse than that formerly obtaining.*" This black revolution has occurred with Trade Unionism in full blast, absolutely disproving its efficacy to stem the tidal wave of poverty and enslavement.

The lesson is written in fire, and burns so that the blind can read it by feeling. This new degrading slavery results from a few rich owning, robbing, killing and devouring the people. And the secret of their being able to do it lies in this: that the devoured people have not learned to look upon their devourers as *personal enemies,* and *to hate them as their assassins.* If men burn the food-wealth of the people, their nutriment, which would go into the people and make men, *they burn the*

*North American Review, Dec., '05.
**Dec. 1, '05—previously quoted.

people, do they not? This is assassination. I have described it as fiend-work. Should you love those who do it, or hate them? Should you let them keep on? You would be a wretch and a coward, jointly responsible for race assassination. If they defied you, proclaiming they would assassinate in spite of you, it would be your duty to crush them, to clean the earth of them. You would be joint assassins with them if you did not.

Now I ask you, how you are going to do this unless you hate such creatures inexorably? They request only one thing of you—that you will love them with Christian love—then they can cut your throats at their ease. How many of you believe in saying to a wolf intent on eating your flesh, "Wolf, it would be wrong for me to hate you, I love you, therefore I must let you eat me." *You do say this to the rich assassins.* How many of you would say to a savage whose lifted ax was about to split your skull, "Savage, if I could hate you I should crush you and save my life, but as I am a civilized Christian I love you, since I love you I am in sympathy with anything you wish to do to me. You are going to murder me and I consent, for it would be wicked to hinder you, since it might cost you your life, and loving you I can't take that risk." We use this imbecile language and take this course with the assassin rich. So the rich have come to think it a divine right of theirs to assassinate us. Our attitude is that of an ox who walks into the slaughter-house, adjusts his head, and invites the butcher to deliver the blow.

All this is monstrous. Wolves, savages, tyrants, swillers, are always *personally* responsible for what they do. Suppose you said, "No, it is the wolf *system* that

is about to eat me, not this individual wolf: therefore to save my life I must attack the general system of wolves." You would be dead by the jaws of the individual wolf ere you had carried your plans against the system far. That is the Rooseveltian method of prosecuting corporations for crimes, but not the corporation officers who commit the crimes. It is baby play.

You can exonerate the assassins from anything they do by this plea. The rich Jews of the world, for instance, pretend that they do not wish their poor co-religionists in Russia massacred; now if the Russian Government could borrow no money it would fall, freedom would be organized, and the massacres would cease. Whoever lends money to the Russian Government, therefore, massacres the Jews. All over the world the rich Jews eagerly supply their money to the Russian Government. They murder the Russian Jews. Russia pays them interest on the money—extorting it from the Russian poor. Among these poor are the Russian Jews. So through the Russian Government the rich Jews of the earth rob the poor Jews of Russia, as well as massacring them. The Christian rich co-operate.

For all this the *system* not the rich *personally,* is responsible! I repudiate this shallow, contemptible doctrine. It is the rich personally. The system does not put their damnable gains in its pocket, they do it. And now as soon as we see this and get right at them with personal hate and hold them individually responsible for their crimes they will begin to tremble. Then, and only then, will their robbery and assassination, *system and all,* be doomed.

Therefore, Americans, single out these great criminals individually and hate them unceasingly until they

are abolished. When you do this they will skulk to their holes and pray to the mountains to hide them from your wrath.

I would add that their real power is zero. All the strength they appear to have we loan them by not personally hating them. With strength thus loaned them they bully us—then we fancy them Hercules and cower and shiver. When they see us frightened they bully and bludgeon us, until you would think the millions of citizens all babies, and the handful of swaggering rich omnipotent gods. They drive and cudgel us as were a squadron of geese chasing a squadron of battleships. It is so: a few rich impotent geese against all America!

O Countrymen, what laughter over you there must be in heaven. Get up on your feet with manly hate of these windbags and see them dissipate!

In the oil fields of Baku, Russia, a great fraction of the property was wiped out in a few days by the rebellion of the working classes; tanks and structures were burned and machinery destroyed, the oil companies placing their loss at $90,000,000; and M. Nobel the principal proprietor, declaring the catastrophe complete, stated that "the present crisis is the outcome of a political and labor war which has been in progress since last December, when the men's organization told the masters 'If you want oil you must secure reforms'—and as the reforms were not secured the workmen executed their threat." After the burning a well-informed Russian predicted that fundamental reforms and personal guarantees would be granted to the workmen within a few weeks. Since then things have gone farther.

It cost the rich classes of Russia from fifty to a hundred millions to begin to learn that the workmen were tired of tyranny in Baku: it would have been worth teaching them that lesson if the whole oil industry had consumed. It was the only way to get an idea through their ironclad selfishness or reach their ears. Tyrants have no hearing for words coming from starving, dying men; they tell the starving they are lazy and well fed and command them to be silent when they only plead in words and weep in tears: but when they beg for justice with the torch and burn ninety millions of wealth in their lamentations, the tyrants acquire the power to see that the poor are hungry. The Baku workingmen hated their masters and acted on their hate and so began to win a right to live.* Here was a frightful holocaust of wealth rendered compulsory because the rich tyrants would not permit its use for human evolution but were resolved to waste it on their idiot follies.

The great world of oppressed should learn the lesson of Baku. You must hate the tyrant wealth-wasters personally and recognize that they will not relinquish the world which they have stolen except as it is taken from them. It is not the system alone you must hate, but the mad managers of the system. Taking the world from its tyrant devastators is higher than scientific discoveries, high as they are, for when the people have their world vol-

*The oil masters saw that their property would go and begged the bureaucrats for reforms, which were not given; but fortunately the bureaucracy believed that the workmen were only living corpses who would never act, and so refused the oil masters the privilege to hire private military to prevent their men from ever getting reforms, by killing them if they used the method of riot. Later advices place the loss below ninety million, but at a great enough figure to purchase reforms.

umes more of strength will go into discoveries; and the people will be blessed and saved by the discoveries, which now serve to embellish the tyrant rich. The hatred must be like that a man feels for a cancer which is eating him up. He might love the cancer if it would stop devouring—so might one love the rich if they would stop eating him. But *they cannot stop and still exist as rich,* just as the cancer cannot pause and still be a cancer. Wherefore your duty is to hate the cancer wealth-caste so terribly and intelligently as to cause its extinction from the social body. At Baku they burned the cancer, though not enough to burn it out: we are to take the method that will cause its extermination whatever that is, and whatever it is it will be right. We have come to the parting ways where race-evolution irrevocably rules that the cancer Capitalism must go.

CHAPTER XXVI.

THIS REPUBLIC'S DEFENSE OF WEALTH-WASTE.

A remarkable fiction upholds the right to waste wealth in the United States. Having examined it we must inquire whether the Wealth-Wasters shall be *paid* for ceasing to destroy wealth. And the drift of these analyses is to define from other approaches the principles through which the New American race may become lasting and prepare the conditions for breeding up into something above civilization which may be called greatness.

If a line were drawn around certain families in whom the wealth and right to waste it should ever remain, all others but their descendants being excluded for all time, there would be an instant revolution and these families would be crushed; the world would cry out, We need the wealth! what right have you to seize and waste the very blood of our being and hand down to *your* children the prerogative to emaciate *ours?* Were the power to waste rigorously monopolized by the *same* families it would be quickly seen that wealth-wasting is an infamous crime; and the reason lucidly given for the revolution would be the scandalousness of wasting wealth which humanity needs, not the plea, "We want to share the privilege of blotting out wealth idiotically."

Monarch and nobles were revolted against as hereditary wealth wasters. But in the revolt mankind's insight failed, for it merely assaulted the *hereditary monopoly* of the right to waste wealth, leaving the right itself, which was the core of the crime. It did not destroy the right to waste, it did not abrogate the privilege to transmit and inherit that right: it merely pierced a few holes in the wall around the exclusive wasters, so that some others might creep in and take up the function of wasting and crowd some of the original hereditary wasters out. Destroying the sinews of life remained the sublimest occupation of man, proceeding at full blast within the enclosure and increasing in unison with the power of the human herd outside to swell the wealth for the race-wreckers to burn.

The social system of the United States rests on the incredibly puerile principle that it is good to burn wealth in waste *provided the privilege to burn it is handed around among several who are not always the same persons.* It is incredible opacity not to discern that wealth burned by four thousand special wasters depletes the nation of sinews of life in the same fatal degree, whether these four thousand are identical in blood and name from age to age or change every generation or every ten years. The wealth is destroyed, abolished, burned, which should go to build and perfect and glorify humanity. We claim to have a free and just country in the United States, why? because there is a popular adage that it is but three generations from shirt-sleeves to shirt-sleeves. In the first generation a man starts with nothing and makes a fortune by coatless toil and sweat, his son inherits and burns it, and

his penniless grandson has to lay off his coat and sweat again. And the grandson's sublime life-motive is to amass another pile of wealth for *his* son to burn. Here you have the succinct principle of the American nation, you have its real religion. It is *rotation* of wealth-burning.

Now consider the several marvels wrapped in this principle. This is called a just and good country because the son is not restricted from burning up the sinews of the people's life. The highest goal and good that the nation conceives is burning wealth, for no sooner does a son's father burn all that he has than the son sets about gathering more, for his son to apply the torch of waste to it. And that is called a noble life. The especial greatness and freedom of the nation are considered to be found in this—that *new* people burn the sinews of human life and evolution from generation to generation. And because this is claimed to be so, those who are dwarfed and dying for want of the sinews are expected to be loyal to the burners and to the government which protects the burners with hired force.

I pass over the fact that *the shirt-sleeve adage is no longer true* in this country, that the rich man's grandson does *not* take off his coat in poverty and go to work, but inherits so much that he cannot burn it all if he hires help, and that the right to waste is now substantially solidified as an hereditary exclusive monopoly in a fixed and narrow circle of families, that we have restored the monarchic status. This I pass over for a moment and *assume* that the adage of the shirt-sleeves is true. (All that holds the people back from immediate and terrific revolution is this false assumption,

since our social fabric rests on it. Any one not paid to drug his intellect can see its falsity.) I want to point the mind to *the immeasurable stupidity of a national life founded on the right to burn wealth in any form.* That is what intelligence must correct. And the intellectual status of a people which permits wealth to be burned by a *shifting* class of wasters is but little higher than one which has its wealth annihilated by a *fixed* class, whose molecules remain unchanged. The thought on which intelligence centres is cessation of wealth waste, and that carries with it irrevocably the abolition of the wealth-wasting caste, *whether its units change or abide.*

I cannot here develop the further truth that *men* cannot be produced if there are wealth-directors by inheritance—for it is no less evil to have hereditary directors of wealth (through ownership) than hereditary directors of government, or monarchs. The artificial inheritance of *anything* annuls general manhood. Wealth-rulership and rank-rulership are equal monstrosities.

CHAPTER XXVII.

PAYING ROBBERS.

We are now ready to consider whether the new race has a duty to remunerate the wealth burners when it abolishes them. More definitely, shall the wasting caste be compelled to desist from wasting immediately, or shall they be permitted for some time to continue burning life-substance, but in a diminished degree?

The rich man's property is not his, he never had a valid title, but even the false shadow of a title vanishes when it is seen that his wealth can be applied to a greater use for man's good than his waste of it. To pay him for his productive capital would be to profess a belief in the fractional validity of his title, whereas it is imperative to stamp on human consciousness the moral blackness of having captured and squandered wealth which would have made mankind better and happier. It would be encouraging infamous men to subtly try their infamy on mankind again. Concession to an evil principle of this kind is superlatively fatal. The brain of man is still so imperfect that the majority soon forget a lesson that is not printed in letters of fire. If the French Revolution had extended to every European country the world would have sprung forward a thousand years; it was prevented from doing

so by the deader clay in the brains of other nations. For that reason no other country than France learned the lessons contained in the French Revolution. France herself did not learn them, for the defectives of France, supported by the defectives of all Europe, regained ascendency in France and blurred out the lines which that grand eruption of life had written. This was one of those cosmic calamities that drape Intelligence residing where it may in sackcloth and break the heart of good with consternation and pain. Mankind permitted criminals and defectives to resume authority, and they ride the world now unshaken. Mankind compromised on a life-and-death issue, where compromise was death.

More than a century has elapsed and it is a life-and-death issue between mankind and private wealth—to compromise now is death. The lesson that wealth is for humanity cannot be taught unless mankind is resolute and absolute in breaking the thrones of private wealth. A race that can only read letters of flame extracts no sense from compromise where the vital principle is given away. How can we expect it to?

If the question of human slavery had been composed with the owners by agreeing to give them for their slaves other slaves to be used until such slaves died, what kind of a settlement would this have been? Merely a continuance, probably indefinite, of slavery. The holders would have found a way before their slaves' demise of obtaining another extension. Compromise always works so; compromise kills the principle.

But we are asked to pay the destroyers of wealth with an equivalent of other wealth, so that they may continue to waste it. What will they do with that

wealth? Find a way to corrupt men and kill the new principle that wealth is for humanity. Defective brains are corruptible. They *see* distortedly, and are already corrupt by their inherited structure: if you would accomplish human deliverance, lead not these defective brains into temptation; do not give the idiot wasters of wealth the sinews of corruption with which to lay their snares in the myriad weak-seeing and defective minds. Take your sinews of waste from the defectives, as slaves were absolutely freed: make your principle that wealth is for humanity absolute, by fully taking wealth for humanity now.

If we will change human character to accord with the high law that wealth is for humanity, how can we do it if we leave great lumps of wealth in any form with private wasters to continue the hated principle that wealth is *not* for humanity? Suppose we wished to abolish robbery, but should negotiate with the robbers that they may continue to rob as long as their plunder from past robberies is unspent: who would imagine that society were vitally hostile to robbery or think it pressing to study the ways of living honestly? None. And who will credit that we propose to permanently abolish the great robbing wasters of wealth *if we remunerate them for what they have already stolen* and direct them to waste it at their souls' ease as long as it lasts? This would be proclaiming, We are not severely unfriendly to robbing or wasting, the robbers and wasters are good gentlemen whose habits we must not rudely shock, we must help them to unlearn their crimes *gradually*, but not wholly and suddenly deprive them of the delights of practising their crimes. Who would then believe

society to be truly antagonistic to robbery and waste? None. And who would find it essential to learn that wealth is for humanity? Only the rare few with well-evolved higher brain, whom the defectives would overwhelm. Would we think of eradicating private murder by sanctioning some of it? Yet private murder is incomparably less common and deadly than murder by the system of wealth-robbery and waste.

But if we examine this proposition more intently see where it carries us. The wealthy obtained their property by processes, at bottom, of stealing, for they gave no true equivalent, so that if society pays them it sanctifies stealing. Their immunity has been the massiveness of their plunder. Rather than be paid they should be penalized in proportion to that mass, or deported to an island where they could live out their lives in moral quarantine, where the germs of their crimes would die with them. Why should pickpockets be paid? We do not pay a sneak thief when we catch him redhanded and take back a stolen purse; our rich are merely magnified pickpockets, who have lifted our estates and rights as well as our purses: why in all that is sane pay them? That will be *buying back* what they have stolen. Such purchase will be a *second* robbery, and confirmation that the first robbery was right. If on restoration you pay the thief the sum there was in your purse, what have you done but affirmed the righteousness of robbing and brevetted him to rob again? Will you reward criminals for their crimes? By what fine intellectual alchemy will you prove that you think they are crimes, if you do?

But there is a much more true and elevated view: *it is the robber who should pay.* The robber ought to

pay back and make good to the robbed what he has consumed and wasted of theirs. But if he yields up all that he has he cannot restore what he has taken, because of the wealth he has destroyed; if the people take back his stolen goods and pay him nothing he will still be tremendously in their debt. He has had the use and income of his stealings, depriving his victims, the owners, of growth and life. That is the primary cause of our immense underbred population—the robbers have sucked up the nutriment of their breeding and consumed it idiotically in their pomps and appetites. How will you *pay* these underbred beings for their underbreeding? Can you restore to a man lost opportunities to live? Can you resurrect the happiness that entered his life dead-born? Can you make up to men with once great possibilities the denial of the evolution of those possibilities? Can you recompense men for being meanly born, who, with fed ancestors, might have been greatly born? These are the problems before you, gentlemen, you who cry remunerate the robber rich. I call on you to remunerate the robbed poor. But you would compel the poor who have already been looted of their faculties, to reward the looters with a second payment for degrading them. You would make the posterity of a looted ancestry pay the posterity of the looters. You hang like a devil to the principle of looting.

If you will give back in full to-day the developed faculties of which the wasting rich have robbed the wasted many, I will say pay the pickpockets again, but you cannot do this; in the ordering of life those stunted faculties must be taken as they are and developed with pain and cost and time to the size they might have reached genera-

tions ago had they been fed: but you, criminal destroyers of faculty-nutriment, would not have it so, you killed the growth of men's souls for your orgies and bestial pomps. And you demand that you shall be paid with a second æon of orgies and pomp before you will concede that the souls you have ruined may begin the ascent of life. The demand is insolent.

If mankind hanged, imprisoned, or segregated you in a pen of thieves, you would probably learn to bemoan the evil you have done the race; but what will be your condition if your wealth is taken without payment and you are permitted the freedom and privileges of other men? You will pass from a society organized on the laws of swinehood into one reorganized on laws of intelligence, and although you will be lifted out of the sty against your will, you will be lifted out. And this will be your reward. Instead of hanging you for your world-smirching crimes, you will be translated from an earth of swinehood and hell to an earth of intelligence and springtime glory. Is not that pay enough? Would you call it higher pay to give you wealth for continuance in swinehood while the rest of the world endeavors to organize health and decency around your fetid sties? Gentlemen of the swine species, must we buy your consent to transpose earth into perfection, and all remain in swinehood and hell if your swineships are not prompted to consent? We scarcely think so. If you cannot enjoy heaven it is because of the besotted lives you have led; and we shall not restore swinehood to earth because it is the only state you are competent to delight in.

You will enter with all into a régime of health and life. The selfish in this medium of disease and cruelty

are wretched as well as wretches; it is not as good to be a pig as an intelligence, although the pig may have his skin daily combed, his fat divinely groomed, and swill in palaces for sties: he is a pig still, his mind thinks pig thoughts, his soul feels pig emotions. A rich pig in this world of treachery and sickness, even though he own the whole now scrofulous planet, has not the grand kind and exhaustless quantity of happiness that would be his were the world translated out of pigdom and pigdom abolished. Is not transition from a hospital earth to a commonwealth of health, beauty, love and life worth a few dollars?

Let us then not further talk of paying the rich for their corruptions and crimes when their stolen wealth is retaken by man—the abolition of piggery is abundant pay.

The work to be done in the field of wealth by a new race that will survive is thus sketched out. We have shown that the great obstacle to the extinction of the rich caste from the social system—which is the belief that it would be wrong to take their wealth—is a fiction, that it is worse than immoral not to take their wealth, that it is criminal in the highest sense to permit them to keep it. The growth of brain introduces higher principles which repeal the lower; by the laws of Health, Intelligence and Life, past and present property principles are repealed, no man is subject to them, the rights of Life and Intelligence are above the edicts and negations of human legislation, the old property order cancels itself and passes away, its shackles fall from us, its laws and dogmas are null, and we enter into the dispensation of *Wealth for the new creation of mankind.*

The lawmakers may sanction this dispensation or despise it—it is here and reigns, their statutes are repealed without their vote, their laws are void because the sun of intelligence melts them, the universe does not ask permission of a congregation of peddling parliaments and hucktering congresses to advance, it rescinds their corrupt Acts and they fall—it is a spectacle to watch delegated nonentities gibber and count votes against Human Evolution.

CHAPTER XXVIII.

OUR DEGENERATE ARISTOCRACY

The cur is of all animals most hated and despised. Its nature is dominated by meanness and malice. It does harm to others solely to gratify its currish instincts. It has no motive to improve itself through being mean, but it sates its hellish propensities by making others wretched. A snarling, despicable beast is its character. It is probably the only animal which, although fed, seizes the bone of a hungry companion just to be superior and make it suffer.

I therefore choose the term cur as the perfect description of our American Wealth Aristocracy. *It seizes what it does not need and keeps it from those who do need,** just from meanness and malice of nature. Let us calmly reason on this, for if I prove the point this aristocracy is unmitigatedly damnable. Does our aristocracy seize the nation's bones (wealth) *in order to improve itself?* The very question makes us laugh. Look at that aristocracy! J. P. Morgan, J. D. Rockefeller, H. H. Rogers, the Vanderbilts, and all that precious aggregation of fatted rich we know so well. They seize the people's wealth for one or both of two reasons:

*This is the literal cur attribute and the term is a volume of exact scientific definition. The word is not applied vituperatively. The higher race life rests on the exclusion of curs from human society.

Either to lord it over the rest, to swill, or both. They are either Swillers or Tyrants, and commonly both. All that their fervidest adorers can say for them is that they grapple on to all wealth because they love power to command men, and not in order to swill.

But this frenzy to command is tyranny, the love to domineer, the exact attribute of the cur. It is a swilling of power. The cur gloats in the sense of superiority, while the gaunt creatures about fear to come in and get the bone; he glories in their wretchedness because it magnifies his power. This is the very nature of the rich cur. The human cur and the canine cur are then perfectly identical. Their acts and their motives are the same—their motives are meanness and malice, and their acts execute their motives. So we have a system of the appointment of curs to rule America, for our wealth aristocracy rules us.

I have proved in this book that the rich seize the food of the American people and burn it. I know that economists and statisticians can argue away all the dwarfage and suffering of the common people by their figures and theories: they can prove by general laws that the emaciated minds and bodies of the poor *visible* before them are not emaciated, because their theories prove it. They can prove that a poor man who died of starvation and whose very corpse they see, is not dead, because their economic theories and figures will not admit of such dead men. Workingmen have to die properly to be dead by these theories. These writers can raise the dead with their metaphysics if you will be kind enough not to look at the hearses. They are paid for this by our cur aristocracy.

But I have given case after case of individuals killed, tortured, destroyed by this cur aristocracy—destroyed by their hanging to wealth they cannot eat. To the fat theorist on his university couch I say here is a terrible series of men murdered by this economic system, I give their names, the day they died, how they died, you can go to their graves and verify, you cannot lie them alive by sociology, I tie your metaphysical minds to the *fact* and you shall not theorize yourselves loose from it.

Then I have given fact on fact of the lording and swilling of the rich while these poor were dying. I tie your minds to this truth next, economist metaphysicians, and you shall not squirm out of it. I know that you want to get away into the upper air of theories of distribution, out of gunshot of facts and life, you know you are safe up there and that nobody can catch you as you dodge and dip and double on yourselves in flight. But you cannot get up there if I tie you to this fearful series of the dwarfed and murdered, and to the rich who own and domineer American wealth and swill it as others shrivel.

What then is the third and final fact in this chain to which I hold you? *That the rich dwarfed and killed these dead men.* That they are dwarfing and killing men now alive. You are paid to prove this not so, but I will prove to you that it is so. There are two ways for curs to kill fellow dogs: by fastening their fangs in their throats and goring them to death, or by seizing the bones that feed them and standing guard over the bones until the famishing dogs die. Each mode is strict murder. Our rich use both methods, but the second is more popular and palatable. It is painful to see men

bleed to death, but not painful to starve them to death if you live three blocks off out of sight. The rich place several blocks between them and the victims they murder. *But they corral and swill wealth which would keep these poor alive and develop them, and therefore they murder them.* This is the essence of the cur-human aristocracy. It does not lessen the personal responsibility of these curs that many other humans would like to be curs and do what they are doing. *These are doing it,* and we do not punish men for the crimes they would like to commit, we punish them for those they do commit; we punish the actual committers.

Now how shall we drive these false economic prophets who are the hired Hessians of the rich, out of the universities? The answer is, The people must write a new political economy *by action.* The universities are the enemies of the common people because they teach doctrines that chain them, and the people must reject and repudiate the teachings of these institutions. The Political Economy which the masses must write by action is the *Abolition of the Rich.* If there were no Cur Aristocracy to give funds to professors to defend them, there would be no professors defending cur aristocracies. Economic authors would then be writing political economies for mankind.

Cato said in every speech on whatever subject, But Carthage must fall. Every man of the common people must say every day a hundred times to every friend, neighbor and stranger, *But the Rich must fall.* He will be writing and creating the new political economy and saving the people from murder by the cur aristocracy. He will be delivering the race from chains; evolution will begin.

A public teacher who has seemingly lost his progressive spirit, Professor Adler of Columbia University, says that in the present crisis "it devolves on the educated class to keep the masses sane." But who will first make the educated classes sane? They have accepted the lazy lucrative post of hired guards of the cur aristocracy; they have been traitors to their opportunity; I know of no class less to be trusted than they. The social science professors are educated to destroy the character of their students. Education is the administration of toxins to youth against their impulses to justice and noble conduct in life. Students are taken up into the clouds of theory by their economic professors and taught to dodge facts and truth. And these are the "sane" leaders turned out to lead the masses. There is only one touchstone to apply to the educated. When an educated man proves by his work that he is determined on the abolition of the rich, then believe in him. He is a man whose efforts will contribute to the fall of swilling and tyranny. But let the masses believe in no one, educated or uneducated, who does not stand unshaken for the fall of the rich and their cur system of commerce and life.

Since we have these cloud-manufacturing economists to put to flight, let us examine a definite cloud factory—Harvard. What it calls education is elaborate mental vaccination against truth. There is nothing its professors so fear as that the students will catch the disease of truth. Their method to prevent them from getting it is to inoculate their minds with a complex of conflicting theories which the professors do not understand themselves. They are not understandable because they are gibberish. But that is the ground of their worth. They

prove to the students that a man cannot have a strong, moving conviction without being a fool. Least of all can he have a conviction about social justice and truth, which is as bad as having small-pox. A professor who could not prevent that would lose his license to vaccinate their minds against manliness. A professor of any branch of social, economic or moral science at Harvard, must have a great mental bowel out of which to spin cobweb metaphysic theories about society to prove that the rich have a Divine Right to rob. Until a student's mind is super-soaked with these gibberish theories he is battered and massaged with the statement that he is incompetent to have a right thought or a sound instinct as to social justice and truth. If the professor makes the students believe him he earns his pay from the rich, which comes in endowments. Nearly all colleges are under the same *rich men's bribe.* I specify Harvard because of its vulgar pompous pride in killing truth. Some colleges are ashamed, but Harvard puffs and struts and brags of its ignominious rôle. It glories in its indecency and shrieks out its itch for public applause of its dishonor.

A very brief prescription will cure these apostate colleges. *Do not send your sons to them to be ruined.* They will be spoiled if you send them, educated into theory-stuffed scientific toadies. The power of conviction and manly action will be metaphysicked out of them. If parents would strike against these servile academies, they would soon have too few students to keep their floors warm: they would then have to clean out the rubbish and falsity they call education, or permanently close. We should be much better without universities than with such universities as we have.

You are much less dependent on these rich men's shoddy foundations than you imagine. One true man as an educator is worth an entire faculty of snobs, toadies and silken apologists of thieves. Withdraw your sons from present pseudo-colleges, collect a few genuine men for instructors, and if you cannot do better to begin with open your new universities in barns. This is feasible and you can instantly put an end to this education of lies. China has just abanoned her antediluvian educational system, let America do the same. The power to do it lies with the common people who feed the colleges with their sons, and who suppose that their coming out mentally and morally emascuated is being educated.

Harvard has a special quarter for rich men's scions, called The Gold Coast. Here are the palace dormitories of the milliardaire caste, where splendor reigns and wealth, tapewormed from the working class, is sumptuously burned. They have a special educational function, these rich youths: they are missionaries to teach common youths to knuckle down to rich masters through life. These are the children of wealth kings whom the other students *will carry on their backs as long as they live.* The university metaphysics has the task of intellectually convincing the common students that it is a right system for them to carry the masters on their backs, but it is well to *habituate* them by an object lesson. The university therefore fits out a line of palaces where the crown princes of the wealth-kings may reside and publicly burn wealth with the approval of the faculty, to accustom the mere common students to the spectacle and "justice" of burning wealth. Thus the student mass will learn to be "sane" and not throw wealth lords off of their

backs later. And you, the common rabble of the United States, 80,000,000 in number, send your sons here and *pay* to have them ground for four years through these emasculating influences!

Look at it. At one end of any rich college square are the palaces of our crown princes where wealth produced by the working class and needed by them for very life and evolution, is burned prodigally by these gay lords. It represents in miniature society outside where the same gorgeous squandering on a macrocosmic scale is done by the parent kings of these princes. *The college sanctions and justifies the great robbery squandering system without by nursing this representative sample of it within;* it stands for the whole shameful plan of the predatory rich riding as masters on the population's back.

And in its classrooms it has men paid to manufacture theories to debauch the students' minds into believing this right. Across the college square from the crown prince palaces you will find Professors Taussig and Carver, Clark, Hollender, Patten, Seligman, Hadley, Small, and a legion of them, laboriously devising economic metaphysics to destroy every student's common sense and tame him down into a *believing reverencing slave* to these wealth lords who ride his back. Then he will graduate upon the outer population who have not enjoyed the privilege of having their common sense extirpated by education, and he will extirpate it for them. This is what Prof. Adler calls keeping the masses *sane.* It is making them *insane.* It is searing out their common sense.

Thus college students are moulded to feel that their life duty is carrying and feeding parasites; so moulding them is the vital and intrinsic business of the college professor. These professors play a shameful part: they are the underpinning of the cur aristocracy.

They are small-minded men; razor-edged to slice up theories for the metaphysical microscope, but not liberal intelligences. Therefore they are just the men that ought to be kept away from youths, because they are thought-choppers and not thought-builders. Their place is in logic factories and statistic mills. No man should be permitted to teach youths who is not warmed with the spirit of making the system of human life better. But our college professors are like little birds pecking away at the system of life *as it is,* trying to dig out explanations and justifications of it. Which is as stupid as a drowning man trying to logically explain how he came in the water instead of swimming.

CHAPTER XXIX.

HOW TO RESTORE THE RACE.

I have shown that the cur aristocrats have no real power, that general superstition and cowardice alone give them the shadow of power: through brain deficiency there are too few people in all the eighty-three million Americans who are not proud and willing to be white slaves of commercial ruffians.

But many men have the capacity to expand their own brains. The brain may undergo transitions from lower to higher up to the very last age of life. If I did not reckon on this *possibility* of the Americans deciding to grow their brains yet and re-enter the race arena as a permanent factor, I should be scientifically incomplete. I must, therefore, ask how the cur aristocracy may be immediately abolished, if the people become mentally alive, to stem race decay and lay great race foundations.

It is a most simple problem. The eighty million citizens should say to the commercial bandits, "Stop where you are or be destroyed. You may not go one step further in the absorption of our wealth. You are burning riches, killing liberty, murdering people—cease, or we will crush you."

Are these strong words? Would not strong words and stronger deeds be applied to ruffian invaders? These

men are ruffian invaders. I have proved it. You can see it by half opening your own eyes. The national edifice is burning and there must be deeds. Are you going to let the nation burn up and lie on your backs for fear if you speak you may say something forcible? You must not only say but *do* things with a force that will put out the fire. Away with your cowardly scruples and hypocritic proprieties! Abolish these invading commercial ruffians or be trampled under their iron feet and die a dog's death. It has come to this.

Through the country the people should *rise* to organize and put down these invaders. It is insane to give them any more time to rob, debauch and assassinate. They have reached their term. By procrastination we are enabling them to entrench themselves with wealth and power to wage civil war to rivet their tyranny. Were we awake the bells would be ringing in every village summoning the people to eradicate these tyrants. In city, country and town the intelligent should gather in leagues to waken the sleeping so that ere long the bells will be sounding for a national uprising.

Let the people give this proposition to the commercial ruffians: Make over to us the *title* of the wealth you have stolen from us. You can now do this voluntarily and gracefully—if you decline, you will later be compelled. Having done it you will be no longer the *owners* of the nation and its wealth: you will be the temporary *administrators* of the latter. For this administration you will be paid liberally while you live, upon the scale that servants of the United States are paid for administering its affairs. Is a man worth more to mankind, legitimately, serving his own pocket-book than he is serving

the people? To aid you in this wealth administration a non-partisan administrative board of citizens should be installed.

Thus the restoration of the wealth to its owners will take place without jolt or shock, by the signing of a few deeds. It will be as if the owner of a business had gone to Europe leaving his affairs in the hands of a clerk. The clerk, thinking the owner had forgotten his property, appropriates it with all its revenues. But one day the owner returns and everything has to be restored. The clerk signs over, and there is neither jolt nor shock in the restitution. The good-natured owner does not even discharge his employe, but he keeps a sharp watch on him to see that he does not steal the business again. For stealing becomes a habit and the thief comes to look upon the owner who interferes with his robberies as a criminal.

So in this country all business will move smoothly on without a ripple, but the United States will have passed from the Cur Aristocracy back to the people of the United States. There will follow a great reorganization of incomes, a great change in the aims of industry, a wide increase of public revenues, but no break, no stoppage, no sudden alteration in the process and mechanism of industry. This mechanism would afterwards, logically and evolutionally, be adjusted to the fact that the title of the wealth had returned to the people. When such of the present wealth owners who are not incompetent had served their due course as its administrators the system of administration would be gradually readjusted to the new facts.

This is the only honorable or safe way left to our rich masters. They may reject it. The gods make mad those

whom they will destroy. It will then be for the people to take over the title to the wealth without further waiting upon the robbers for consent. It should be accomplished as a vast popular rising and demonstration, to serve notice of annihilation upon all men in the future contemplating robbery of the people. There is the ballot box waiting to have this popular decree registered.

But the people are by no means slaves to politics in this matter. Every slave in the United States, over 80,000,000 slaves in all, is grinding to contribute his share to the fabulous incomes of our invading commercial ruffians. Big masses of this contributed wealth are burned in the riotous orgies and criminal pomps by this great cur aristocracy while people famish and mankind dwarfs. *Why work to create wealth for combustion by these humanity-killers? It is a crime.*

The American slaves may then organize for a universal stoppage of work for wealth-burners on a given day. Let it be published that on that day the title of the people's wealth passes from the commercial plunderers to the nation, that work shall not be resumed until the transfer is made, when the people will work for themselves, as they would do if the rich were intelligent enough to convey the title voluntarily.

The universal strike of all classes is an unsurpassed revolutionary instrument. It is instantaneous, it is complete, it is final. It brushes aside the ponderous intricacies of politics evolved in corruption and readily subject to the leadership of the low. Politics has become the fatting-ground of vile and cunning tricksters. A universal strike makes the adjustment *industrial* not political. If the people say, "On a certain date we

cease working for capitalists forever," on that day capitalists will drop out, the capitalist system will be ended, without bullet, blood, or political vote. The people would then form a joint stock company of all capital —every man and woman in the country equal shareholders. The act would be as instant and simple as the signing of deeds. It would be industrial, not political. But it would accomplish instantly all the purposes of a laborious and lumbering political revolution. It would *be* a political revolution accomplished industrially. And the danger of political traps and betrayals would be avoided.

The greatest thing in the world will be a world strike for an absolute change of the world system. The 80,000,000 American slaves have also this road to freedom open to them.

They have furthermore the power to refuse the payment of taxes to these rich men's Congresses and Legislatures. This is a mighty engine of so-called passive rebellion, although in reality very active. The government cannot be carried on without taxes, the rich glide out of theirs; if the common people will not pay, the Rich Men's Government very soon runs into the ground. It must vacate and turn the nation over to the 83,000,000 common people, or it must forcibly seize and sell out the common people's property. Suppose now the common people universally refuse to buy any tax-sold property; the government has no way but to sell it over to the rich, who then rapidly become visible possessors of everything. Revolution would occur instantly. The rich robbers would be expropriated and properly disposed of.

There are at least ten million people in the country who from poverty do not have enough to eat; there are at least ten million more, perhaps twenty, who from poverty do not have the right kind of things to eat; the beginning of the starvation of all of these is mental—the trance-conviction that it is wicked to annihilate parasites. There are fifty million more walking the tight rope of economic dependence and semi-poverty who sympathize with these twenty million in positive want. Now the 20,000,000 can initiate the revolution and the rest will sympathize with and support them. The unemployed, half employed, irregularly employed and poorly employed should combine in a vast national organization to hold monster demonstrations and dispel the rich men's lies about prosperity; they should make it a scandal and danger for this rich men's monarchy to go on.

The Russian peasants gained their emancipation from serfdom by irrepressible insurrection. Milyoukov thus describes it: "And there was now no end of small insurrections of peasants over the whole country. Year after year these insurrections and agrarian troubles repeated themselves with a regularity which needed no Quetelet or Buckle to explain their causes constantly at work. There was no mistake about it: *slavery was the reason, and slavery had to be abolished.* It was, as we have seen, *the threatening attitude of the peasants that gave no rest to the government, and finally forced it to proceed to emancipation.*"* The peasants then made the mistake of not continuing and increasing their insurrections, burnings and pillagings, which would have extorted full political and economic freedom from their masters. By

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steady insurrection against the rich and their government the serfs of the United States could soon regain their nation and their rights.*

The 20,000,000 half-employed and unnourished should commit small thefts and property destructions in order to fill and overflow the prisons and be fed. Armies of men now half-employed would have to be hired and supported to arrest and guard these delinquents. A broken store window, a chicken taken from a counter, or even a stolen hen's egg, would give a poor man months and perhaps years of home and support by the community. If 20,000,000 adopted this plan the robber economic system would have to be revolutionized instantly to give the millions means to earn *real* livings outside of jails.

In Boston during January ('06) George H. Martin was sentenced to eight to ten years in State Prison for smashing a market window with intent to steal a turkey for Christmas. By intercession of the district attorney he was let off with four to five years. This clearly shows how easily the 20,000,000 underfed Americans can obtain free home and food for five years. They need only break a pane of glass with intent to steal a hen. When they come out five years hence they can break another pane and go back. If the States require them to work in prison factories, it will transfer manufacturing from the rich private owners to the State Prisons and to State ownership, wiping out the business of so many robber corporations. If the State undertakes to carry these works on for private owners by contract "convict"

*For development of the principle of resistance, see the author's *Human Submission.*

labor the convicts can strike. Twenty million prisoners for breaking a pane of glass with intent to steal food, on strike would be a volcanic spectacle. The States would probably decide to abolish contract prison labor.

I name these methods of revolution to show that the people hold the situation perfectly in their hands. Everything can be changed, almost in a day. Nothing is needed but the breaking up of the tapeworm fetish. The tapeworm fetish is the set idea that 80,000,000 people are put in this world and country with a duty to feed and carry a few thousand consuming tapeworm rich.

CHAPTER XXX.

THE MORALITY OF SOCIAL WAR.

At all times morality is undergoing change. The American rich in the last three decades have rubbed the ten commandments out. By destroying the tables of stone they have taken squatter possession of the United States. But they have succeeded in this act of piracy only because all others thought it their duty to keep the ten commandments toward these rich. But toward a burglar and assassin ordinary rules of morality cease. For the burglar and assassin has rejected the ten commandments as to others, and to save themselves others must treat him as the bloodthirsty beast he has chosen to be.

The condition is this: the rich have taken up arms against the people, are making war on them, are plundering, pillaging, rifling, stripping them, killing many as straight as if they were shot. In other words, they have inaugurated the morality of war. Now it is ridiculous for the people to sit still saying over the ten commandments and be robbed and shot dead with want. They must adopt war tactics toward the pirates. Schwab sleeps and makes $1,135,750 in thirty-six hours by a rise in stocks. This is damnable robbery. Schwab is a pirate. There are several thousand of these Schwabs

who are pillaging the country with the cutlass of finance and the stolen pistol of law.

Let us see the compact with hell these pirates have made. "Is it worth while trying to save the sick children of the poor?" asked a New York minister, William R. Huntington, after visiting the latest dog show of the rich. *"The man in the street says 'No,'* he continued. At the bench show I was struck with the magnificence of the thing, the vast amount of care, attention and money *lavished on the dogs.* * * * One having its toilet made with a brush and comb, and another—a Chinese dog—resting against a background of Chinese tapestry, the happy creature feeding out of a blue willow pattern dish, I did wonder if *a fraction* of the money might not have been better devoted to the care of little children. The cost of getting these admirable dogs to the Garden would run this [Post Graduate] hospital for a year."

While human babies of the people who make the wealth die slowly of innutrition—starvation—the rich take the wealth from them and squander it on their princely dogs. And the clergyman thinks *a fraction* of this wealth might perhaps be better devoted to human babies. And another New York clergyman, George R. Vandewater, says, "The right to make millions without labor cannot be withheld from the wealthy * * *" We shall see if it can not. There certainly will be civil war to do it if it can be done in no other way. Piracy to pamper rich men's dogs like kings will certainly end in a revolution of extermination if the rich do not speedily cease plundering and surrender their mountains of loot. I can assure the rich that this is fast growing to be the feeling *and resolution* of all classes toward them. There

is a rising rage, a wonder, a stupefaction at their dizzy insolence. I forewarn these fool rich that this rage will break and grind them to atoms if they do not repent.

The morality of these rich who have declared war on the United States is the wiping out of the ten commandments. Now wealth gotten by robbery belongs not to the pirate but to the robbed. The robbed are morally justified in taking this wealth where they can find it. Their duty is to take it. In a state of war the commandment "Thou shalt not steal" does not exist; and as the rich have declared and organized war against the people of this nation, the stolen property of these robbers is contraband and may be rightfully seized by any citizen who can lay his hands on it.

CHAPTER XXXI.

THE IMPOSSIBILITY OF MARRIAGE.

In a society of the kind depicted, which we have shown to be the essence of this country, marriage becomes impossible. The rich class woman sells herself to pomp and protean dissipations and depravities; the middle class woman sells herself for support and strenuous mimicy of the rich: neither set thinks of race, they limit their child output more and more, while nature punishes them both for their prevention of life by taking away their power to reproduce life.

The working class woman, however, the third and last female group, has entered on a new and startling moral career. She has discovered that love may be had without marriage and yet with self-respect; and has decided that female "unchastity" is not unvirtuous. She has adopted the ethics of her father and brothers. This is a radical moral *volte face* which must now be accepted as a fact. It completely shatters the family, which may be considered as good as dead.

Of the causes of workwomen's stepping out of the old sexual traces we may name two. As the cur aristocracy grew up it sucked wealth from every family in the land and burned it in its orgies and pomps. Under the new strain to live the head or father of the family lost power to support his home group and all its members had to scatter out for self-sustenance, leaving the old

family a mere name and empty shell. The boys and the girls of it, now self-supporting in their narrow way, asked themselves why they should marry to establish these shells of home, and saw the absurdity of it. Thrown together industrially in great freedom they discovered that it was easy to arrange for the instincts of love without marriage, which took away the last reason for establishing the emptied shell of the home. The employers, too, had great need of the love instincts of these girls, and utilized them abundantly. With the attractive girls they made sexual concession one of the conditions of keeping their work.

The other cause was the women's inspired insight that they had a right to life. Men had heretofore had a right to life, but not women: now women found it within their reach and they took it. The right not merely to free sexual life in the same way as their fathers and brothers, but to many delights of existence from which the cramped character of the home, especially the poor man's home, had debarred them.

These forces disintegrated the principle of female 'virtue': workingwomen not only disregarded it in act, but they learned to feel that they were not doing wrong. We are now in the midst of this alteration of woman's moral instinct, but the conquest of the old instinct is virtually accomplished. One workingwoman who has been a student of the conditions of her sex denies that five per cent. of the working class women are chaste in the old sense.* If this seems at first unbelieveable, we must reflect that all the important conditions of a working girl's life make for sexual liberty. The attractive

*I do not, of course, affirm percentages, but say of women who earn their bread, taken as a class, that the warp and woof of their minds on this subject has profoundly changed.

girls are beset by employers, employers' sons and relatives, who have influence in the keeping or discharging of girls, and by the whole brigade of superior employes whose personal favor is weighty for those in lower positions. A girl who must work to live may lose her place ten times to keep her 'virtue,' but the eleventh time she will lose her 'virtue' to keep her place. Human endurance wears out.

Now I wish to make it clear that in this process the girls and women of the working class are essentially blameless. They did not spurn the home and go out and throw away their virtue, but they were driven out to earn bread, and a big part of them found that they could not earn bread and keep their 'virtue.' Another great part of them found that it was a farce to marry and set up the dummy of a home like that which they had been forced out of, and they had to choose between being celibates with a starved life, and taking love in another way.

They did right to take love in that other way, because society possesses no right to starve its members of love. I hold the working class women in their abandonment of the old notion of sexual morality as perfectly pure.

But let us see who caused them to do so, that if any think there is blame they may know whose the blame is. It was the cur aristocracy. By sucking up and burning wealth it broke down the American home, destroyed it, and drove its daughters to liberty in love. Every supporter and tolerator of the cur aristocracy and its wealth system was, however, contributingly responsible. If sexual virtue has been renounced as a principle by working class women these people have forced them to it.

Some think this a great step in growth for working women by freeing them from the yoke of sexual principles which men do not pretend to wear. As they have cast aside the superstitution of special female 'virtue' they are now less handicapped in the battle for sexual adjustment with men.

But of two results there is no doubt. The expulsion of the working woman from family life estops her from child-bearing. And if she ever returns to the marriage relation with men it will be as a wholly changed creature from what she left it: the old family and the old marriage cannot be restored. The effect of child-stoppage is race death. And since the great section of the women, the working women, have renounced breeding on the old terms, it seems that they are in a position to dictate the terms on which the human race may continue. The working woman has in a strange way been pushed to the helm of race destiny and can force out of man almost any concessions that she will.

Man permitted the cur class and the cur wealth system to grow. He did not foresee that in doing this he was losing his control over woman by emancipating her sexually, or he might have acted differently; he might have cut out the cur growth in its start. But he did not, and he must now form a new treaty with woman if the race is to live; and she will not in these negotiations be the subjugated thing he knew. He may have to concede a new form of world to her—she has it in her power to exact that world of him.

One tremendous exaction, however, is in the nature of the case, whether the working woman consciously wills it or not; namely, to get the race continued man will

have to destroy the cur aristocracy and its system, because it is they that have annihilated the family as a child-making institution, and child-bringing cannot begin again under conditions that have forced it to cease.

Man is in this dilemma: if he will not grant this concession, that of destroying the cur system and caste, all the better women will remain sterile and die out; then will be consummated the process of race degeneration traced in earlier pages and now under way. Lower and lower men and women will breed, and they will breed not from love but from lust; the male will largely die out of the race to give place to the working female who will steadily sink in type; male parentage will be mainly the work of the belly billionaires and brute military, with women essentially prostitutes, hired to be prostitute mothers. No semblance of the family in the masses will remain. The rich class will interbreed in families without love merely to beget swinish inheritors of their wealth—their offspring will be the most detestable objects. The breeding between their parents will be a bald commercial speculation. All superfluous working class male children will be exterminated by poverty, syphilis and drink—chloroforming with torture.

But suppose the race decides to survive and remove its tapeworm caste so that it can survive; on what terms and for what objects will the sexes then return into union? They will not, for reasons I have indicated, resume the old system of relations. The inquiry what is to be in this field is transcendently vital. Its consideration is reserved for another volume.

Well, Well, Well!
You don't say.

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